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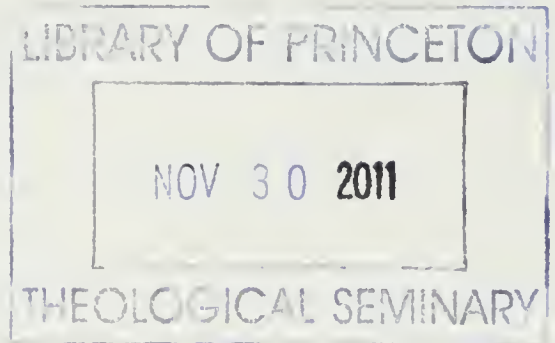
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20th Issue of inSpire!

summer/fall 2001

inSpire

Princeton Theological Seminary



Orienting Eastward

The Path
between
Princeton
Seminary
and Asia



Also in This Issue

Wired for Youth Ministry • Seminarians Discover All the World's a Stage

A ten-minute walk from the PTS campus, Princeton Cemetery (the cemetery of Nassau Presbyterian Church) is the resting place of many who shaped our political, theological, and institutional landscape. We photographed the graves of some of our forebears.

1. **PTS archivist Bill Harris beside the gravestone of Charles Hodge, PTS professor from 1820 to 1878**
2. **James McCord, PTS president from 1959 to 1983, and his wife, Hazel**
3. **John Witherspoon, sixth president of the College of New Jersey (Princeton University) and signer of the Declaration of Independence for New Jersey**
4. **Grover Cleveland, twenty-second and twenty-fourth president of the United States**
5. **John Mackay, PTS president from 1936 to 1959**
6. **Jonathan Edwards, churchman, theologian, and third president of the College of New Jersey (Princeton University)**
7. **Archibald Alexander, PTS professor from 1812 to 1851**
8. **Benjamin Warfield, PTS professor from 1887 to 1921**



Summer/Fall 2001
Volume 6
Number 1

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On the Cover

The compass says go east, come west: The path between Asia and Princeton is well worth traveling! And it's a dynamic, living relationship—like a tiger, though without the snarl or danger. The Korean letters in the background mean Asia. Designer Kathy Whalen has chosen the symbols, the Korean letters, the Asian architecture, the fonts, and the colors to celebrate Princeton's relationship with many from that continent.



in this issue

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From around North America, people involved with youth ministry gather in Princeton for encouragement and learning.

by Leslie Dobbs-Allsopp

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from the president's desk

Dear Friends and Colleagues:

The 2000–2001 academic year, completed in June, was remarkable in its achievements.



In September the campus community returned to a completely renovated Miller Chapel, which was rededicated to the glory of God during the fall meeting of the Board of Trustees, with Dr. Robert M. Adams, chairman of the board, preaching the sermon.

Newly constructed Scheide Hall, which houses the chapel and music personnel of the Seminary, was also dedicated in October, although not occupied until January.

The new tracker pipe organ for Miller Chapel, constructed by Paul Fritts and given by Joe R. Engle, was dedicated in October, with Dr. Fred R. Anderson, pastor of Madison Avenue Presbyterian Church in New York City, preaching the sermon.

Our faculty was strengthened by six new appointments made by the trustees in May: the Reverend Dr. Sally A. Brown, assistant professor of preaching and worship; the Reverend Dr.

Nancy Lammers Gross, associate professor of speech communication in ministry; the Reverend Dr. Darrell L. Guder, Henry Winters Luce Professor of Missional and Ecumenical Theology; the Reverend Dr. George Hunsinger, Hazel Thompson McCord Professor of Systematic Theology; Ms. Eunny Patricia Lee, instructor in Old Testament; and Dr. Luis N. Rivera-Pagán, Henry Winters Luce Professor of Ecumenics and Mission.

Appointed to the position of minister of the chapel was the Reverend Kristin Emery Saldine, with the additional designation of “with rank of instructor.”

At the Seminary’s 189th commencement in May, 215 students graduated in the Seminary’s five degree programs, including 20 Ph.D. candidates.

For this outstanding year we all are grateful to God and to you, our friends and alumni/ae, who support us in our efforts to serve the Lord Jesus Christ in this place.

Faithfully yours,

Thomas W. Gillespie

Thomas W. Gillespie

for inspiration and joy with each issue of *inSpire*.

Htoo Htoo ('00G)

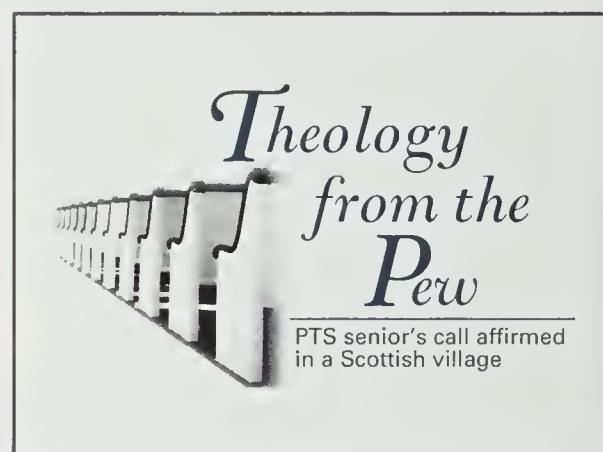
*Karen Baptist Theological Seminary
Insein, Myanmar*

Reaching Ecuador

Thank you so much for the *Princeton Seminary Bulletin* and for *inSpire*. Living in Ecuador I don’t have the best access to the latest books and journals, and I find the two publications very valuable—in spiritual and intellectual, as well as personal, ways. You sure know how to make us proud of being part of the Seminary and its ministry around the world.

Joseph Castleberry ('88B)

Quito, Ecuador



Summers of Change: From Seminarian to Minister

I want to thank you for “Theology from the Pew,” the fine article by Leslie Dobbs-Allsopp [spring 2001, page 11]. I, too, received from PTS the gift of a summer internship at Old Church in Comnock, Scotland. Working under the direction of the Reverend John Paterson made me a believer. Like Don Mossa, I left Princeton at the end of my middler year as a seminarian and returned a parish minister ready for a call. I will always be grateful to PTS for that gift and so much more.

Mike Baynai ('98B)

Sumter, South Carolina

Mackay’s Ripple Effect

I am a graduate of 1947 and 1953—and one of “the disciples of John A. Mackay.” My interest in



Inspirational Students

Thank you very much for sending me the winter 2001 issue of *inSpire*. In “The Hopes and Fears of All the Years” [page 5], I found a picture of my beloved friend Gloria Yi, with whom I became friends when I studied at PTS—though I was only there for three weeks, because of my health circumstances. However, I will never forget the love and concern of the PTS family. I’m most thankful for *inSpire*, which encourages me not to be discouraged in the service of the Lord,

but to struggle with hope and let Christ be my hope.

I appreciate the field education internship assignments of PTS, and I’m also impressed with students like Craig Hunter and Gloria Yi who dedicated themselves and learned through field education in a place of refugees and military struggle. Their experience [in Israel] inspired me—that only Jesus Christ is the hope of the world.

May the Lord Jesus, the hope of the world, bless the students and every part of their internship. Thanks again

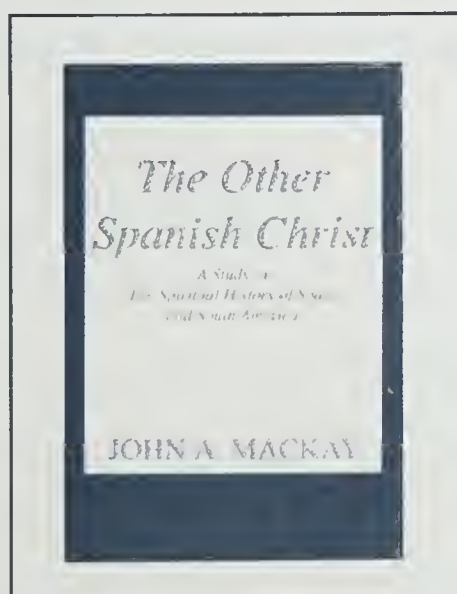
Mackay led me to give a series of lectures in 1989 at the Union Evangelical Seminary in Buenos Aires on his life and ministry. Those lectures grew into a biography of Mackay, published in Spanish in 1991 and Portuguese in 1998.

My interest in Mackay, as well as my own background as a Presbyterian missionary in Latin America, has continued during the past decade as I've shared Mackay's story in a part of the world where his books are still highly valued. An example of interest in his writings is that in the past ten years four editions of the Spanish *El Otro Cristo Español* (*The Other Spanish Christ*) have been published. The book first appeared in English in 1932.

In recent years I have worked with the library at Universidad Bíblica Latinoamericana in San Jose, Costa Rica, to expand their Mackay collection. The seminary established an endowed chair in his honor about twenty years ago. The Mackay collection now includes a nearly complete collection of Mackay's writings, perhaps the best in the world after Speer and Luce Libraries.

To encourage scholarly research on the life and work of Mackay, my wife and I have established in the Costa Rica seminary an annual "John A. Mackay Award" for the best essay on his thought and service to the world church. The seminary has ten extension centers across Latin America whose libraries will soon also have collections of the writings of Mackay.

John Sinclair ('47B, '53M)
Roseville, Minnesota



Editor's Note: The Other Spanish Christ (The Macmillan Company, 1933), by John A. Mackay, has been reprinted by Wipf and Stock Publishers and is again available. It can be ordered through Princeton's Theological Book Agency for \$18 (paperback). Email books@ptsem.edu.

Delicious Memories

I recently reread your deliciously conceived column about the era of Dr. Einstein and his favorite tea cakes ["Princeton's Children and Einstein," spring 2001, page 6]. The account carried with it the remembrance of my return visits to your [William Harris's] archival throne room. I do envy your descriptive gift and its refreshing style. I wanted to let you know how special you are to our alma mater's quality of past, present, and future.

Virginia (Carle) Haaland ('50E)
Sitka, Alaska

Miller Chapel Moments

The article on Miller Chapel [winter 2001, page 13] is indeed inspiring. Between two World Wars, I sometimes attended worship in the chapel and remember most clearly the visiting minister Kagawa. As a pastor on The College of Wooster campus, I heard him again and had a good conversation with him. When he shook hands, his hand, like his voice, was soft. But he had a grip on the gospel and was impatient with what American Christians sometimes did with the Good News.

Except for Pearl Harbor day, the most memorable day for me, as for Manfred Geisler, during the war, was the weekday chapel service when Otto Piper told us of his son's death in battle, not far from where he had been born [see "end things" in this issue of *inSpire*, page 41]. Never have I heard Scripture as he read it that day, one of Paul's triumphant passages—like Romans 8, which concludes "in all these things we are more than conquerors," or in I Corinthians 15, "But thanks be to God, who gives us the

victory." I marked that passage in a Bible since worn-out from use and laid aside, so I cannot recall the exact passage—only the indelible impression of a father who lost a son, able still to celebrate the resurrection.

Thank you for your gem of history.
James R. Blackwood ('45B, '46M)
Sarasota, Florida

Gratitude for Seminary "Home"

Everytime I receive a copy of *inSpire* or other Seminary material, I think of PTS again. Although I have learned many new things since leaving Princeton about Christian mission in postmodern North America, I have always valued the foundational education I received there. Perhaps the fact that I have been able to continue to learn from success and failure, and adapt to both academic and professional ministry in so many ways, is a tribute to the mentoring of many at Princeton. In particular I have always been grateful for the teaching and guidance I received from Professors Diogenes Allen, Bruce Metzger, and Freda Gardner. I am one of these mobile people who never seems to return home, but the debt I carry is embedded in my lifestyle.

Thomas G. Bandy ('75B)
Guelph, Ontario, Canada

Please write — we love to hear from you!

We welcome correspondence from our readers. Letters should be addressed to:

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Letters may be edited for length or clarity, and should include the writer's name and telephone numbers.

on&off Campus

Dining in Style

In May the Seminary's annual dinner to honor graduates featured great food, a live jazz band, and, as is tradition, servers from among the Seminary's administration, faculty, and staff.

"It's intended to be a fun night for the graduates, when we get to serve them," laughs Gene Degitz, PTS's vice president for seminary relations. "I think the students are surprised to see that some of us old folks can still get around to do that!"

Director of alumni/ae relations and senior placement Dean Foose remembers when graduates were given a choice of four or five different nights to attend a special dinner. He remarks on the benefits of devoting one night to honoring all graduates (in addition to it being easier to find servers): "With all the graduates together, there are some nostalgic conversations about the last three years. People group together in friendships, but they also meet people they never have before.... It's also interesting to see the whole range of who is in a class—the range of ages, M.Div.s, Ph.D.s—classes are made up of so much more than we realize."

All in all, it was an evening of good friends, good food, and good wait service!



Registrar-turned-waitress Judy Lang is at the students' service yet again, clearing plates at the graduate dinner.

photo: Beth Godfrey

Jonathan Edwards for Today's Church

According to PTS professor Sang H. Lee, there is a resurgence of interest today in Jonathan Edwards, the passionate religious visionary of America's Great Awakening. To address this interest, Lee, who teaches a class on Edwards's thought, held a forum titled "What Does Edwards's Theology Have to Say to the Church Today?" in April.

Panelists Steve Crocco (Princeton Seminary librarian), George Hunsinger (newly appointed PTS professor of systematic theology), Stacy Johnson (also a professor of theology at the Seminary), Robert Jensen (of the Center of Theological Inquiry), and Lou Mitchell (pastor of the First Presbyterian Church in Cranbury, New Jersey, who wrote his Ph.D. dissertation on Edwards) each discussed what Edwards the theologian and preacher meant to them.

"Edwards was dismissed by theologians and pastors for many years," said Crocco. "All he was known for was his sermon 'Sinners in the Hands of an Angry God.' Yet there is so much more. He had an abiding interest in public colonial affairs. Like Barth, he held the Bible in one hand and the newspaper in the other. He is brilliant, and he is hard to read."

Crocco proposed that precisely because Edwards was willing to ask the hard questions of the faith, "because he was not afraid to risk, to push, to be rigorous," church leaders today could well gain from reading him.

Hunsinger was more dramatic in his assessment. "Edwards has become his own spider dangling over the abyss of cultural disapprobation," he said, and then urged the audience to reconsider Edwards the preacher. Citing a little-known sermon, "The Sorrows of the Bereaved Spread before Jesus," Hunsinger movingly described its well-crafted style and its pastoral sensitivity.

"Edwards had the ability to take an idea, turn it every so slightly, and bring out something new in it," he explained. "At the

same time, the sermon's rhetoric, which was addressed to the widow, children, and colleagues of a minister who had died, brought me to tears as I read it to my wife."

Hunsinger concluded his remarks by lamenting the fact that sermons like this one are not the ones for which Edwards is remembered.

Mitchell, the pastor on the panel, found two characteristics of Edwards particularly useful from a pastoral perspective: "Edwards is very Christocentric, and he is at base a preacher." Mitchell cited as an example a pastoral letter that Edwards wrote to a prominent New Englander, Lady Pepperill, on the death of her only son. In the letter, Edwards urged her to contemplate "the beauty of Christ, the loveliness of our blessed Redeemer."

Lee summarized by likening the church of Edwards's day to today's church: "Edwards's diagnosis was that the condition of the church of his day was that people had concepts about religion, God, and Christ, but that they lacked an experience of Christ—particularly of his beauty, and of the excellency of divine things. I think we yearn today for that experience. We long for the Holy Spirit to enliven our imaginations, and for the Scriptures, the sacraments, and the words of Jesus to be means for grace."

In the end, Lee chose a metaphor, as Edwards, too, so often did, to explain: "The impression is always much stronger when you look at the sun than when you think about it."

PTS Hosts International Theologians

Princeton Seminary hosted the International Reformed Theological Institute's biennial conference, whose theme was "Faith and Ethnicity," in July. Seventy scholars and pastors from thirteen nations, including the Netherlands, South Africa, Indonesia, Ghana, Hungary, Romania, Germany, Australia, and the

United States, attended.

The institute's mission, according to Dan Migliore, PTS Charles Hodge Professor of Systematic Theology and one of the conference planners, is "the development of a living Reformed theology." Its membership is open to theologians and pastors who are doing serious research in systematic theology from a Reformed perspective.

Among the conference speakers were Eberhard Busch of Goettingen University,

whose address focused on the Barmen Declaration, and Abraham van de Beek from the University of Amsterdam, who addressed the relationship of "Jew and Greek" in Christ.

PTS faculty members Sang H. Lee and Max Stackhouse also presented papers, Lee on a theological interpretation of the Korean American experience in the U.S. and Stackhouse on a search for public theology.

on&off Campus

Trustee News

Ralph M. Wyman of Greenwich, Connecticut, has retired after twenty-five years of service on the Board of Trustees. He was elected to emeritus status.

The Reverend Deborah Ann McKinley (PTS M.Div., 1982) was elected as alumni/ae trustee, Class of 2004. McKinley is pastor of Old Pine Presbyterian Church in Philadelphia. She will succeed the Reverend Dr. Thomas A. Erikson.

Faculty and Staff News

George Hunsinger was appointed the Hazel Thompson McCord Professor of Systematic Theology, with tenure. Hunsinger joins the faculty after having directed the Seminary's Center for Barth Studies for the last four years and had previously served on the faculty of Bangor Theological Seminary.

Darrell L. Guder was appointed the Henry Winters Luce Professor of Missional and Ecumenical Theology. Guder had been professor of evangelism and church growth at Columbia Theological Seminary since 1997.

Luis N. Rivera-Pagán was appointed the Henry Winters Luce Professor of Ecumenics and Mission. Rivera-Pagán, professor of humanities at the University of Puerto Rico since 1986, was the Seminary's John A. Mackay Professor of World Christianity in the 1999–2000 academic year. (See the article on Rivera-Pagán, "Companions on the Journey," *inSpire*, spring 2000.)

Nancy Lammers Gross was appointed associate professor of speech communica-

tion in ministry. Gross, who earned an M.Div. (1981) and a Ph.D. (1992) at Princeton, had served on the faculty of Eastern Baptist Theological Seminary since 1991.

Sally A. Brown was appointed assistant professor of preaching and worship. Brown, who received her Ph.D. from Princeton Seminary last year, has been a faculty member, as well as dean of the chapel, at Lancaster Theological Seminary since 1998.

Eunny Patricia Lee was appointed instructor in Old Testament. Lee is an M.Div. graduate of and a Ph.D. candidate at the Seminary.

Kristin Emery Saldine was appointed minister of the chapel, with the additional designation of "with rank of instructor." Saldine is a Ph.D. candidate at the Seminary who has served during her study as a teaching fellow and visiting lecturer at PTS. She has also served as interim chaplain and visiting professor of ministry at San Francisco Theological Seminary.

Patricia Heran was appointed assistant for Christian education and youth ministry. Heran comes to the Seminary from Bristol-Myers Squibb.

Elizabeth Angelucci was promoted to the administrative staff as assistant for academic affairs.

William French was promoted to director of telecommunications and network services.

Chester Polk Jr. was promoted to associate director of field education.

Katharine Bilis-Bastos was promoted to assistant director of field education.



photo: Beth Godfrey

Taking a much-needed break from spring exams, junior Tim Kennedy hopes for a strike as middler Adam Freer (standing) sends him on his way during a game of "human bowling."

Culture on the Quad

Teresa Kim, M.A. senior and organizer of April's Culture on the Quad, said her passion for this event that showcases a variety of ethnic food and art intensified when she was asked last year, "Why do we do this anyway? What's the point?" Kim wondered, prayed, and then realized, "This is a time when we are able to celebrate the diversity on this campus and, even more, God's creativity."

With that understanding, Kim approached KAPTS (Korean Association of Princeton Theological Seminary), historically the host of the event, with the idea to broaden the perspective this year by involving other campus groups. KAPTS readily agreed.

The theme "Gathering the Nations" grew out of several planning meetings attended by representatives from the Association of Black Seminarians, the American Latino/Hispanic American Society, the International Students' Association, the Asian, Pacific, and Asian American Council, and KAPTS. The student groups prepared a few cultural dishes and a program. The approximately eighty people who attended enjoyed ethnic foods, musical numbers, poetry readings, and a Korean fan dance.

Aside from its educational value, Kim hopes Culture on the Quad "encourages people to get to know one another, and to do it cross-culturally. It's not easy, but I think Culture on the Quad is a good starting place for those relationships."

Easter Octave Celebration

On the Sunday after Easter, Miller Chapel was filled with songs and reflections of Easter celebration. While some wondered why the service was a week late, Martin Tel, PTS's director of music, had good reason for scheduling it as he did: "Students here are either out of town or have so many responsibilities on Easter that we have to have another day to celebrate, which makes us ask, 'What is Easter? Is it one day?'"

"It's not," Tel answered his own question. "Easter is a season, and the Easter Octave, the eighth day of Easter, is the completion of the high feast. We celebrate Easter Octave because it allows us, as a church and as a Christian community, to expand on the high feast of Easter and not just be done the day after."

The program featured hymns, anthems, readings, and the Jubilate Deo and Cantate Domino choirs with string orches-

tra, soloists, and the organ. J.S. Bach's cantata *Christ lag in Todes Banden* and Joseph Haydn's *Missa brevis St. Joannis de Deo* were performed.

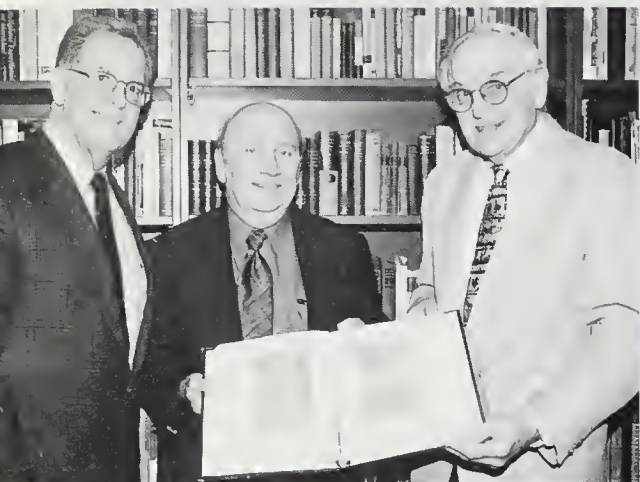
Cantate Domino choir member Ellen Johnson said, "The music selection was beautiful. It was a joyful experience to sing it!"

Though he knew that a full-length sermon might be too much for the evening, Tel said, "I wanted our rendering of the cantata to be faithful to Bach's intentions," that is, as the beginning of the exposition of Scripture which would lead into the spoken word.

So instead of finding a typical preacher, Tel commissioned George Pasley, PTS Class of 1997, pastor, and poet [see page 36], to compose and deliver a poem for the celebration. This reading was perfect for the evening, Tel said. "Every part illuminated the whole so that it was not only very artistic and very well-executed, but also worshipful."

on&off Campus

Princeton Seminary Receives Copies of Hymnbook from Jesus' Time



Robert B. Wright (middle) presents Psalms of Solomon material to PTS professor James H. Charlesworth (left) and PTS archivist Bill Harris (right).

In May Princeton Seminary became, according to PTS New Testament professor James H. Charlesworth, "a major documentary repository for the study of the Psalms of Solomon—a hymnbook from the time of Jesus and Hillel."

Robert B. Wright, professor in the religion department at Temple University, traveled the globe (including to London, Paris, Moscow, Vatican City, Athens, and Mt. Athos) taking and collecting photos from libraries and monasteries to compile the first full critical edition of this hymnbook, which will be published by Sheffield Academic Press. His work will enrich the research of students and faculty at Princeton who are focusing on the time of Hillel and Jesus—thanks to the following gift, which will be housed in the archives of Luce Library:

- 14 CDs with high-resolution images of the eleven Greek and five Syriac manuscripts of the Psalms of Solomon (manuscripts that were copied between the eleventh and sixteenth centuries).

- CDs containing approximately 350 color photographs of the manuscripts. Most of these manuscripts are now photographed in color for the first time. Wright's archive is probably the only collection of ancient manuscripts that is available in high-resolution color images (some of the Dead Sea Scrolls are also now available with this quality; the PTS Dead Sea Scrolls Project has these).
- Twelve albums of 8 x 10 prints of the Greek and the Syriac manuscripts.
- About 150 supporting photographs, including, for example, the full text of de la Cerda's 1626 edition of this pseudepigraphon (the first published edition, in Greek, with a Latin translation).

Charlesworth explains the importance of the Psalms of Solomon, and thus access to these manuscripts, as follows:

In our Old Testament three documents are attributed to Solomon: The Song of Solomon, Proverbs of Solomon, and

Ecclesiastes. In the Old Testament Apocrypha another work was known as the work of David's son: The Wisdom of Solomon. In the Old Testament Pseudepigrapha three additional compositions were attributed to the wisest man in biblical history: the Testament of Solomon, the Odes of Solomon, and the Psalms of Solomon. Most experts claim that these poetic or wisdom books were attributed to Solomon—as an honor and because of the claim in 1 Kings 4:32 that Solomon composed 3000 proverbs and 1005 songs. In A.D. 240, Origen of Alexandria, however, claimed that 'the Churches of God' know nothing about these thousands of Solomon songs (*Cant. Cant. Prologus* 36). However, ancient collections of the Odes and Psalms attributed to Solomon have since been discovered.

Most scholars conclude that the Psalms of Solomon is a hymnbook composed in Hebrew, in Jerusalem, sometime shortly before the reign of Herod the Great (40-4 B.C.). This hymnbook is close to the type of Pharisaism Paul knew; in fact, he may have known this hymnbook and some of the traditions preserved in it.

The Psalms of Solomon is a singularly important document. Three aspects of this hymnbook are particularly impressive. First, it contains an eyewitness account of the Roman incursion into Jerusalem and the demise of the Roman general Pompey who brought Roman rule into Palestine:

*And I did not wait long until God showed me his insolence
pierced on the mountains of Egypt,
more despised than the smallest thing on earth
and sea.*

*His body was carried about on the waves in much shame,
and there was no one to bury (him),
for he (God) had despised him with contempt.*

—Wright in *The Old Testament Pseudepigrapha*, 2.653

Second, the work contains a reference to the Jewish belief in resurrection just before the time of Jesus of Nazareth:

*This is the shame of sinners forever,
but those who fear the Lord shall rise up to eternal life,
and their life shall be in the Lord's light, and it shall never end.*

—Wright in *The Old Testament Pseudepigrapha*, 2.655

Third, the composition contains perhaps the locus classicus for belief in a Davidic messiah, and it antedates by a few decades the Palestinian Jesus Movement:

*See, Lord, and raise up for them their king,
the son of David, to rule over your servant Israel
in the time known to you, O God....
And he will be a righteous king over them, taught by God.
There will be no unrighteousness among them in his days,
for all shall be holy,
and their king shall be the Lord Messiah.*

—Wright in *The Old Testament Pseudepigrapha*, 2.667

Princeton faculty and students are thankful for this resource that, via CD-ROM, takes them a step closer to the ideas and beliefs of Jews during Jesus' time.

on&off Campus

Hispanic Lay Pastors Graduate

The Institute for the Preparation of Lay Pastors, one component of PTS's Hispanic Leadership Development program, graduated its first class on May 5. The eight graduates were cheered on by 250 people who came to celebrate with them.

The graduates, all ordained elders in the PCUSA, representing five presbyteries and six churches, completed a three-year intensive preparation course. Taught in Spanish, their classes included Presbyterian polity, church history, Reformed theology, and other disciplines specified in the *Book of Order*. A curriculum committee provides oversight of the program, which is being used as a model for the denomination's lay pastor preparation efforts.

Victor Aloyo, director of vocations, said, "I believe it's important that the Seminary provide this opportunity for growth because there are many lay leaders who wish to expand their talents and gifts by further serving the church. This provides the opportunity to do that, and to wrestle with a sense of call, in a curriculum that has integrity."

Having enrolled because they wanted to be more intentional about leadership in their congregations, the graduates are now engaged in a variety of services, such as spearheading new church developments, supply preaching, directing Christian education programs, and organizing community outreach efforts.

"Through this program, Princeton is doing something very effective to minister to the Hispanic/Latino community," Aloyo said. "This is an equipping tool that is serving a segment of our population that is growing by leaps and bounds. This program is one of the Seminary's best-kept secrets, and we would like to expand on it. It's also a great opportunity for the Hispanic/Latino community to get to know PTS."



Hispanic Theological Initiative Gives Next Round of Fellowships

Mayra Rivera, a first-year Ph.D. student at Drew University in Madison, New Jersey, is one of the students who received a 2001-2002 fellowship from the Hispanic Theological Initiative (HTI). Her area of interest is theological approaches to other religious traditions. She was born in San Juan, Puerto Rico, and is a member of the United Methodist Church. As part of HTI's program, Rivera is now being mentored by Carlos Cardoza Orlandi, a Princeton Seminary Ph.D. graduate who now teaches at Columbia Theological Seminary in Decatur, Georgia.

HTI, in partnership with Princeton Seminary, seeks to increase the number of Hispanic faculty in theological institutions in

Library Fun Facts

Books added per year:	13,500
Decrease in available shelf-space per year:	1,500 feet
Shelving space left in Speer Library (in years):	5
Current periodical subscriptions:	3,324
Volumes:	443,458
Microforms:	only God knows!
Circulation transactions per year:	60,031
Hours open per week during the academic year:	85

the United States and Puerto Rico by supporting people like Rivera. Funded by a grant from The Pew Charitable Trusts, this year HTI will give annual fellowships to five master's degree students and twenty-six doctoral students (this includes doctoral renewals, special mentoring, and dissertation awards). Students come from eleven denominations (and include both Protestants and Catholics) and are currently studying at twenty-one different schools across the U.S.

"HTI has become the Latino '411,'" says Zaida Pérez, director of HTI. "We get calls from students, faculty, potential employers, churches, et cetera. Becoming a national and international hub of information has been an exciting development that has grown out of our being able to offer support to these great students."



Class of 2001 graduates (left to right) Emily Griffin, Jessica Nylund, Jennifer Martin, Stephanie Arnold, and Jennifer DiFrancesco were lined up and ready to graduate in May!



These gentlemen (left to right), David Reichert from Germany, Adam Dillon from Scotland, Gabor Egeresi from Hungary, and Paul Nimmo from Scotland, added some panache to Princeton's graduation dress.

on&off Campus

Philadelphia Pastor Elected Trustee

Deborah McKinley, Class of 1982 and pastor of Old Pine Presbyterian Church in Philadelphia, was recently elected to a three-year term as a PTS alumni/ae trustee. As such, she will preach in Miller Chapel at the trustee meeting this fall, be appointed to one or more board committees, and represent the perspective of alumni/ae, by whom she was elected. McKinley is excited about her new position.



photo: Bernie Cleff

"I'm really interested to know how the board works, to get to know the other trustees and find out what keeps them tied to PTS," she says.

She has kept her ties to the Seminary through its Continuing Education programs and her work as a field education supervisor. She hopes that through her participation in those activities and her service as a trustee she can be a part of learning how to continually train ministers, both theologically and practically, as the church so rapidly changes.

"I love the parish," she says. "I really believe that's where the core of ministry takes place, and I have a passion for it. I know there are a lot of pastors on the board, and I'm looking forward to bringing my perspective as pastor of an urban, historic church."

McKinley also wants to "thank the alumni/ae for their vote of confidence. I am honored to be a trustee. And as alumni/ae have concerns about the Seminary, I hope they feel free to call on me, because I'm serving on their behalf."

Art Exhibits at Erdman Gallery

Erdman Gallery is pleased to announce the following schedule for the 2001-2002 exhibition season titled, "Remembrance." All are invited to these displays demonstrating the connections between memory, the present moment, and the ineffable wonders of our world.

Maureen Irwin, "Be Thou My Vision"

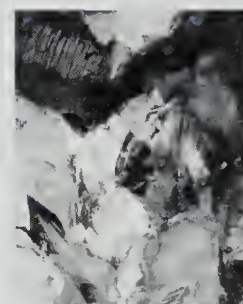
July 9–August 24, 2001
Photography (1)



1

Ben Frank Moss, "Spirit States"

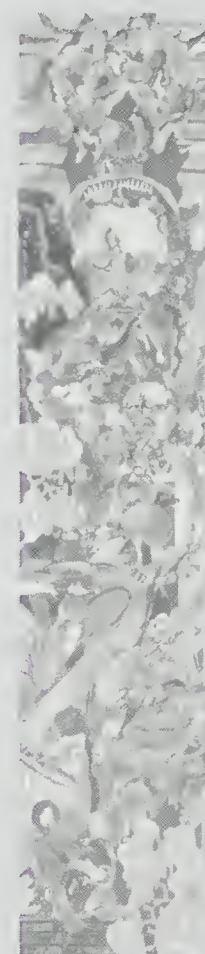
September 3–October 18, 2001
Painting (2)



2

Jacob Landau, "Unlimited

Possibilities: Jacob Landau Works on Paper 1950–2000"
October 29–December 7, 2001
Drawing (3)



3

Shirley Bruel, "Making Paths"

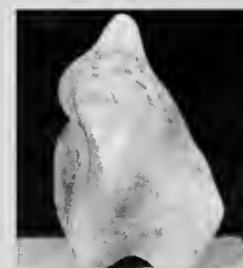
December 16, 2001–February 1, 2002
Painting (4)



4

Caroline Fenn, "Meeting Stone"

February 11–April 12, 2002
Sculpture (5)



5

John Hess, "Natural Rhythms Stilled"

April 22–June 28, 2002
Photography (6)



6

Plan to visit the gallery when you are in Princeton. For more information and for gallery hours, please call the Center of Continuing Education at 609-497-7990.

Miller Chapel Restoration Honored

The Historical Society of Princeton, New Jersey, awarded PTS a certificate of "Recognition for Restoration and Adaptation" for the newly renovated Miller Chapel, calling it "an example of the successful combination of restoration and response to an intellectual program requiring significant alterations." The chapel is the oldest house of worship in continuous use in Princeton.

Present at the May 6 ceremony were representatives of the architectural firm and general contractors who worked on



photo: Chrissie Knight

Miller Chapel and of PTS's administration, faculty, staff, and trustees.

James F. Kay, professor of homiletics and liturgics and chair of the Miller Chapel Renovation Project, said, "This recognition by the Historical Society is a tribute to all who have labored on Miller Chapel over the past five years. The protection and renewal of Princeton's architectural patrimony has won the Seminary new friends within the preservationist community and among area residents."

on&off Campus

Kay Vogen Retires with Warm Memories of PTS

When she came to Princeton Seminary in 1976 on a one-week, part-time Kelly Girl assignment, Kay Vogen had no idea that it would be another twenty-five years before she left. Now, beginning retirement, she laughs, "I've been at Princeton a quarter of a century. I've done this longer than anything else except mothering and being a wife."

During Vogen's time first as secretary and then, after her promotion to the administrative staff, as assistant for the School of Christian Education, she has served as academic advisor for M.A. students, helped faculty prepare their curriculum, prepared the budget, and kept the office going. She worked with the summer school program and, more recently, with the Institute for Youth Ministry, serving as registrar for the Princeton Forums on Youth Ministry, as well as staffing the "command center" and "troubleshooting" at the forums.

Though she might miss her work, Vogen said during remarks at a retirement dinner given in honor of her and Dick Gronhovd, "The brightest light in my picture was the people I served—ministered to—the seminary students, the summer school students, the youth ministry forum participants...people whose questions I answered, people whose problems I helped solve...people in Japan and Korea and Ireland and South Africa and countries I had never heard of who sent emails...people to be congratulated for their accomplishments and consoled for their disappointments and losses.... I have been filled and fulfilled in ways I never would have anticipated. I have been blessed."

With all of her five children and six grandchildren living nearby, Vogen looks forward to spending time with her family during the "lots of unstructured time" in her future. She is also redecorating her house and making travel plans. She might stop by PTS now and then, maybe sit in on some Bible study courses, she says, "if they'll let me."



Kay Vogen was made an "honorary Canadian" and was presented a hockey stick by a Canadian contingent at her final Youth Ministry Forum before retirement.

Retirement Won't End Ministry for Dick Gronhovd

Since graduating from Princeton Seminary in 1962, Dick Gronhovd has never left the ministry. And he never plans to. After earning an M.Div. ('61) and a Th.M. ('62) at PTS, he pastored churches



Dick Gronhovd (middle) with PTS president Thomas W. Gillespie (left) and PTS vice president for Seminary relations Gene Degitz (right)

in California and Washington for thirty-three years before returning east to join the Seminary staff. The position he has held for the past seven years, director of church relations and alumni/ae giving, he describes as mainly pastoral work. And although he is newly retired, the community he and his wife, Darlene, will be moving to in Port Ludlow, Washington, helps ease his "angst about not being a pastor any more."

"Before now, it's always been professional; I've always been a pastor," he says. "I can't just stop doing that...." But when he was in Washington, buying a home and meeting his new neighbors, he noticed that "even though it wasn't in a Christian context, this community is the way the church ought to be," sharing each other's lives and caring for one another. Gronhovd is certain that opportunities for ministry will abound.

Even so, he admits, "I'm scared—I mean, I'm excited—about being retired. I've never done it before!"

"I'll miss these people," he says. "The Seminary Relations department is totally mutually supportive. But we'll be in touch." Gronhovd is guaranteed to keep in contact with the Seminary, since his retirement

plans include working for PTS a few days a month in the western states.

Looking back over his years at Princeton, Gronhovd remembers, "One of the great strengths about being here for me, as a student, was seeing how much bigger the body of Christ was than I'd thought." And now, as he heads to his new community, he will see how much bigger the pastorate is than some might think.

photo: Charles Phox

photo: Chrissie Knight

Alumni/ae Council Election Results

The following three people were recently elected to four-year terms on the Seminary's Alumni/ae Council:

The **Region 4** (Eastern Pennsylvania and Maryland) winner is Victor M. Wilson (Class of 1979), pastor of St. John's Presbyterian Church in Devon, Pennsylvania.

The **Region 8** (Ohio, Indiana, and Michigan) winner is Thomas D. York (Class of 1974), pastor of Knox Presbyterian Church in Cincinnati, Ohio.

The **Region 12** (northern California, Nevada, Utah, Oregon, Washington, and Alaska) winner is Virstan Choy (Class of 1974), general presbyter for nurture and development for the Presbytery of San Francisco.

Longtime Custodian of Hodge Hall Retires

Hector Pagan, who moved to New Jersey from Puerto Rico in 1986, was for fourteen years the custodian of Hodge Hall, a building that houses both faculty offices and student dorm rooms. The American Latino/Hispanic American Society threw a farewell party for him that included a live band playing jazz, salsa, and merengue. In appreciation for his service and as congratulations on his retirement, Pagan was presented with a monopoly game—which he thought was a joke until he opened it to find the play money had been replaced by genuine, green bills.

"Hector Pagan has been a model for us in his service to Princeton Seminary," says Ellen Charry, PTS professor of systematic theology whose office is in Hodge Hall. "His inexhaustible cheerfulness, helpfulness, and friendliness are virtues that are a wonderful example to all of us."



Student Life

Staging the Mystery

Students Bring the Book of Job to Life

by Kent Annan

Drama has long been part of the PTS curriculum; this year's production of *Job: A Mystery Play* was a reaffirmation of why. For two nights the Book of Job, one of Scripture's most dramatic stories, came to life on the Mackay Auditorium stage—to the benefit of the PTS community and people from the Princeton area.

In the many hours preparing to stage the play, students collaborated, wrestled with theological questions, supported each other, and learned more about the

way Scripture, theology, and art can work together—all of which they will take with them when they move from study in seminary to ministry in the church.

Here are the stories of three main participants in *Job*: Cress Darwin (actor who played Job, M.Div. student, former professional actor and television producer), Sandra Costen Kunz (author of the script, Ph.D. candidate, writer, and educator), and J.B. Redding (actor who played the Accuser, M.Div. student, founder and CEO of a business that cares for severely



photo: Chrissie Knight

disabled people). They brought unique perspectives to their respective roles; their stories are testimony to the rich student life on Princeton's campus.

An Unpredictable Plot: From Broadway to Princeton Seminary

"Princeton is the next step in obedience for me," says Cress Darwin, M.Div. middler. He had successful careers as a professional actor in New York City and then as cofounder of a production company that made eighteen biographies (including of Tony Bennett, Charles Schultz, and Jimmy Stewart) for the cable channel A&E. But the storyline changed, and Darwin found himself studying at Princeton Seminary, sharing a dorm room in Hodge Hall, and taking the lead role in the Seminary's production of *Job: A Mystery Play*.

"I always was involved in the arts," he says. "I came to New York in the early '70s as an actor. I could sing, I could act, I could dance, and I had my union card. So I had a good career, primarily in musical comedy."

While acting and later producing, Darwin was also involved in ministry at the Fifth Avenue Presbyterian Church in New York City—serving as president of the board of deacons, helping start a homeless shelter,

serving on session three different times, and chairing the communications committee. "I had a relationship with Christ, and I would let people know about my faith," he says. "But it never seemed right that I should go into ministry in a formal way."

Then one day a church phoned the Fifth Avenue Presbyterian Church looking for someone to fill in as pulpit supply. All the pastors were busy, but someone thought of Darwin, who had given a few homilies at Fifth Avenue, and recommended him.

"It changed my life," he says. "Everything I had worked on my entire life in terms of writing, producing, acting, just really crystallized in the preparation and proclamation of that sermon."

Meanwhile Tom Tewell, Darwin's pastor, a PTS trustee, and a Class of 1973 alum, was encouraging him to take another step in the direction of seminary, something Darwin



Cress Darwin

had considered occasionally—though he had never found the timing quite right.

Tewell kept saying to Darwin, "Cress, you might think about seminary." Darwin kept replying, "I don't have time. I couldn't get in. I've been out of school for so many years." Tewell suggested he just take the first

step and apply. "So eventually I applied to Princeton...and I was accepted," says Darwin. "But then I thought, Well, holy smokes, what do I do now? And then it was just a series of next steps, next steps, and next steps. That's how I ended up in Princeton."

Attending Princeton entailed a considerable shift in lifestyle. Darwin commuted back to New York City on the weekends to the apartment he shares with his wife of twenty-one years, Rebecca, who is a success-

photo: Beth Godfrey

Student Life

ful businesswoman (and was at one time the first woman and youngest-ever publisher of *The New Yorker*).

During the week he enjoyed his classes—Prolegomena to Philosophy and Systematic Theology were his first-year favorites—though it was a challenging transition back to the classroom. “I hadn’t taken a test in thirty years,” he laughs. “And no one wanted to know whether I could write a good script! They just wanted me to analyze the texts they gave me. So it’s been a wonderful discipline, as long as I’m willing to surrender. There’s a lot of relief, a lot of strength, a lot of blessing in being willing to surrender one more thing, in being willing to be taught.”

As well as taking this opportunity to learn, Darwin took the chance to share his talents with the PTS community by taking the role of Job in the student-written (Sandra Kunz), faculty-directed (Rob Lancaster), student-acted *Job: A Mystery Play*.

“I hadn’t really been involved in theater since I did professional theater—which had been about fifteen years,” he says. But he liked the script, he liked the idea of playing the lead (he laughingly admits), and the character of Job was the right age for him to play. It seemed like another step God was inviting him to take.

“The more I got into the play, the more I thought all of us in the cast were called together at this point, in this place, to do this play,” he says. “I really believe that. Because there were parts that were really demanding, that not just anyone could do. So there was a very particular group of talented people with the commitment to do it. The music was terrific. Everyone worked really hard. The more we got into it, the more we realized, ‘There’s something really going on here.’

“And I think living within this character of Job will inform my ministry as I move forward. To a certain extent [stepping into the character of Job in] rehearsals felt like entering a bad, abusive domestic relationship where I was abused, maligned, physically

Making Scripture into Drama

Sandra Costen Kunz, a Ph.D. candidate in Christian education at PTS, began outlining *Job: A Mystery Play* in 1992. It



Sandra Costen Kunz

made it to Princeton Seminary’s auditorium stage in spring 2001. Robert Lancaster, a visiting lecturer in speech at PTS who worked for twenty-five years as a professional actor and director, including eleven years at McCarter Theater in

Princeton where he directed the new works program, helped Kunz with the script and directed the play. PTS students brought it to life as actors, musicians, and production staff.

Using the form of the medieval mystery play, *Job* wrestles skillfully and subtly with the many profound questions—such as, Why do bad things happen to good people?—raised by the Book of Job. It quotes extensively from Scripture and also

further develops the story—for example, fleshing out the character of Job’s wife.

Kunz has long considered drama a fruitful medium for exploring Scripture, which she has been involved with since she and her husband dramatized biblical stories in the ’70s for children in an ecumenical summer program. She wishes churches used their sanctuaries and stages for theater more often.

“When people act out a biblical story, they notice aspects of the narrative that they might miss otherwise,” she says. “Perhaps this is the reason Ignatius Loyola recommended a type of meditation on Scripture where one sets the stage for the narrative in one’s imagination—envisioning each character, action, emotion, et cetera. In many ways, *Job* was written out of this sort of Ignatian meditation on Scripture.”

Robert Lancaster thinks her play accomplished its mission: “Kunz’s stage adaptation of the mystery of Job shows us both the earthly onstage drama of human experience and the cosmic offstage drama of good and evil.”

Kunz plans to continue addressing these kinds of theological issues—as both a teacher (she currently teaches special education students part time in a nearby school) and a writer. Though she promises not to write any more scripts until she finishes her dissertation!

harmed. This relates to ministry because I believe we have to have some sense of identification in ministry. Some sense in order to empathize. It’s not that we have to become victims of domestic abuse [for example, in order to minister to domestic abuse victims], but having gone through this experience [of identifying closely with Job]...well, I believe God doesn’t call the equipped, God equips the called. I believe part of my playing this role was my being equipped for ministry.”

Darwin is not sure exactly what he’s being equipped for. He didn’t come into seminary with parish ministry necessarily in mind, but he has since joined the ordination

track (another step). He recently formed a new company called Next Step Productions and is helping the Center for Barth Studies with a documentary on Karl Barth. This summer he and his wife sold their house in the Berkshires (“God has a way of calling one from comfort”). They plan to live in Tennent Hall next year; Rebecca, too, is taking the chance to look at new possibilities.

When God is the author, one can never be sure what plot twists the script will take. But, as Darwin said of playing the part of Job, “Ultimately, the story affirms my sense of a God who I can trust.” Which makes all the difference in taking the next step. ■

Student Life

Caring for the Severely Disabled

J.B. Redding brought a profound and unique perspective of suffering to her first year as an M.Div. student and to her role as the Accuser in the Seminary's presentation of *Job: A Mystery Play*. Thirteen years ago, after studying government in college and then earning a law degree, Redding started Caring Hands, a nonprofit business consisting of seven houses and thirty-plus employees who care for twenty severely disabled people. During her first year at Princeton, she commuted at least once a week to Aberdeen, Maryland, because she is still CEO of the company—and because she is committed to continuing her relationships (“to be family”) with people who are often without long-term relationships. These people have shaped her. It's best to let Redding's own words describe the whos, the hows, and the whys:

Two Men with Severe Cerebral Palsy

“There were two men who were roommates in a home for severely disabled people. I would go in and hang out with them and converse. Both of these folks had very, very severe cerebral palsy and so they had a very, very limited ability to gesture. Neither could talk, so I would. Early in my relationship with them I realized that sometimes after I spent time with them I had a sense of full conversation. And I'd think about what a high level of intelligence you have to have to communicate pretty deeply with a couple grunts, some nods, some flickers of the eyelids that aren't even formalized—yet with this they conveyed subtleties, even jokes.

“Hanging out with the two of them I got this sense of both joy and tragedy. The older guy, who passed away last year, had connected with his family. People in the house knew his capacity because his cousins were in and out, and his momma visited, so the staff would see how the family interacted with him and see that it was effective. So you conveyed intelligence to him, because someone in his world conveyed intelligence to him.

“The other man was categorized as profoundly retarded, with a mental age under two or something. I don't know if you have any experience with this, but when people are around those they assume to be mentally retarded, they talk to the disabled people like

stupid children—with these little, foofy voices. Everybody talked to this man that way. He had a real sweetness and a tolerance, but I didn't understand how much he was tolerating until one day I said, ‘Well, let me see what you know in your room.’ And I walked around and would go near something and say, ‘Can you point to such and such? Can you point to such and such?’ And he knew everything, down to pretty subtle objects, not just chairs and tables. He knew faucets and the wheelchair lock. I couldn't find an object he didn't know. My knowing what he knew enriched our conversation and our relationship greatly, because I started interacting with him on a higher level.

“But staff come in and out of severely disabled people's lives regularly. And I would watch the tragedy of his having to start all over again as a fool—because of our foolishness, not because of his limitations.

Seeing Things Differently

“People would get excited about going to the supermarket because maybe they only get taken three times a year. Getting to pick out a box of cereal was a super big deal. So on the one hand I'm happy about being able to provide this chance, but there's something obscene about the situation. Because people with severe disabilities are a significant portion of our world, and we put them off to the side. We even show some offense if we have to interact too much, if they're too integrated into society.

“I know that I have far more depth and that I'm sensitive to, more able to deal with, things that would be much more challenging had I not cared for people with disabilities. I've had the opportunity to learn their full lifestyle and the intimate care that people who are really disabled require. These people need someone else to do all their intimate care.

“Do you know the loss of power you would feel and the amount of grace you must have when someone comes in and doesn't know how to get your shirt off, so hurts you in the process? And you go through this over and over and over again. Somebody's jerking on you, but if you're in professional care—and you're not at home—then you don't have the liberty, not if you're



photo: Beth Godfrey

J.B. Redding

wise, to just get mad. Because they can do worse than jerk your shirt, you know.

“For a lot of severely disabled people, paid caregivers are their only real family. They haven't had a connection with their relatives for years—or ever, for some. Their whole lives are a string of passing strangers who come through for six months at a time. They don't know anybody who knew them as a baby. They don't have the continuity of history, and nobody claims them. The question is not just whether they will ever get married or ever have an intimate relationship. The question is, ‘Will somebody make the commitment to me that even if I don't stay under care in the same house, I'll see you again sometime, that I'll see you again in five years, and again after that?’

A Lady with Red Hair

“There's a little lady I know, and it looks as if somebody has taken her face and just shoved it in. So she's almost completely plain except that her features are warped. She's got gorgeous red hair. She's one of the most gracious, loving people I've ever met, though she's spent most of her life in pretty harsh institutions.

“But she loves herself and her physical self. When she looks in the mirror you cannot miss that she loves herself. She's an achievement! Because we've got super-fine women with all the attributes of what's supposed to be ‘it’ in this world, and they're running around starving themselves, and they wish this was smaller or that was bigger. But this woman with red hair, she loves herself. I've known her for twelve years and I think she's been depressed for only about two weeks in all that time. And whenever you greet her, she has something for you. At the house where she lives, staff always remark, ‘You know, sometimes I feel like I'm not giving as much as I get.’

“So I don't see the lives of the severely disabled as primarily lives of suffering. Among them are people who are amazing. You just see grace, you see grace.” ■



Meeting at the Edge of Continents

Almost three-fifths of the world's population.
The largest continent in the world.
Birthplace of Judaism, Christianity, Islam,
Hinduism, and Buddhism.

Asia's role in the world, to understate it, is extensive. Though set far away on a small campus in central New Jersey, Princeton Seminary has benefited from Asia's influence. Throughout its history Princeton has both served and been enriched by Asia—whether sending missionaries eastward, welcoming visiting professors, or training Asian church leaders.

The following articles focus on East Asia—though Princeton's contacts have ranged from Israel to India to China to Korea to Japan to Indonesia. They tell stories of what can happen when boundaries are crossed, when the edges of North America and Asia meet.

Follow a timeline that recounts the history of Princeton's relationship with Asia. Hear an American journalist who lives in Thailand recount how his lifelong passion for peacemaking has led him to cross paths with PTS alums around the world. Listen to the story of Bokko Tsuchiyama—a young man who came to Princeton from Japan to escape fighting in World War II and recently returned to express his gratitude. Read Richard F. Young, PTS professor of the history of religions who was for twenty-two years a resident of Asia, reflect on the benefits of being where different religions and cultures meet and on how Princeton has been involved.

The following ten pages are a chance to celebrate the valuable relationship between Princeton Seminary and the church in Asia.

Within months after the Seminary was founded in 1812, the students organized a Society for Missionary Inquiry, writing letters around the world inquiring about religious and physical needs. The students not only responded to the replies with prayer, they also began to recruit volunteers for service abroad. The first missionary to go from Princeton Seminary was Henry Woodward, Class of 1818, who sailed to Ceylon (now Sri Lanka) and served there until his death in 1834.

Woodward was soon followed by other Princetonians going to Asia. In 1838 John Mitchell, Class of 1830, went as a missionary to China, which began a procession that included 173 Princeton Seminary alumni by 1950. Among these were Walter M. Lowrie, Class of 1841, who, with his wife, served in China until 1847 when they were thrown overboard by river pirates, becoming Princeton's first martyrs. John L. Nevius, Class of 1853, served in China until his death in 1893. A brilliant thinker, he devised a system of missionary policy called the three-self plan—self-government, self-support, and self-propagation—for the local church. His plan was used in

China, but had a more significant impact on the rapid growth of the Korean church, with whom Nevius spent a year consulting. He was also deeply impressed with the phenomenon of demon-possession, which he observed about him in China, and wrote a balanced, careful study of the subject after years of firsthand investigation. Henry Luce III's grandfather, Henry Winters Luce, Class of 1896, was an educational missionary in China from 1897 until 1927, and was a leading developer and vice president of Peking University, China's Harvard.

A History of Exchange (1812–1950)

by William Harris

Remembering Connections *through War and Peace*

by Lance Woodruff

Artist Marc Chagall, a Jew, lived his art as a witness to God's imperative that each one of us is called to wholeness. He said that, like God, the artist finds chaos and brings cosmos.

Princeton Theological Seminary, like Chagall, is an artist, lovingly piecing together diversities and seeming incongruities to make shining windows, as at Rheims Cathedral, drawing the faithful from here...and from there...and then sending them out into the boiling chaos to nudge this troubled world closer to cosmos. I know. I've benefited from PTS's cosmos-making.

"Mozambique GirlChild" is a sculpture commissioned by Lance Woodruff of a young Makonde refugee. The photograph of the sculpture, and the young refugee, have been "companions on the way" in his work with refugees in Thailand.

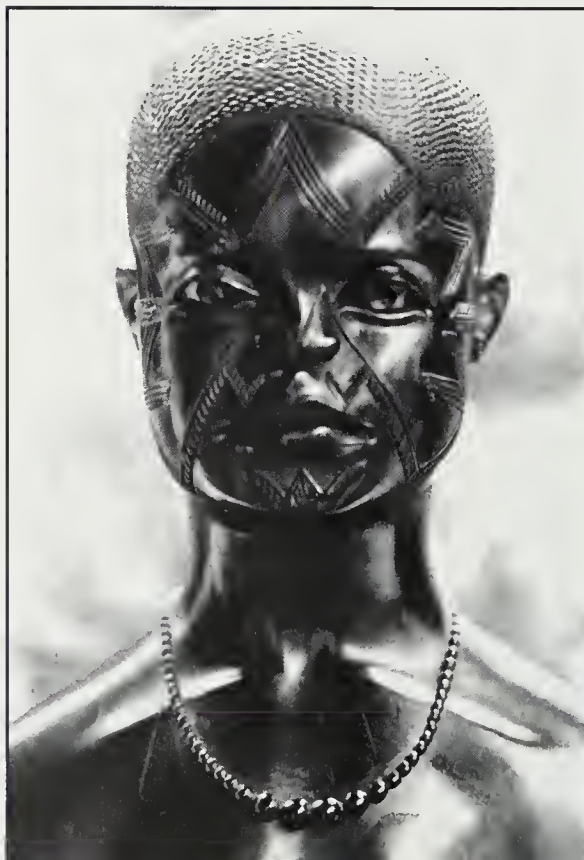


Photo: Lance Woodruff

● Western medical service and a hospital were introduced in Siam (now Thailand) through the mission begun by Princeton alumni Stephen Mattoon, Class of 1846, and his friend Stephen Bush, Class of 1848. Their leadership extended beyond evangelism, education, and medicine. In 1870 the regent of Siam remarked, "While it took British and French guns to relate China to the West, Siam was peacefully introduced through the efforts of Presbyterian missionaries." Twenty-nine other Princeton alumni followed them to Thailand through 1950.

● Shortly after Japan opened its doors to the West, Princeton Seminary graduate Edward R. Miller, Class of 1870, arrived and remained there until a few months prior to his death in 1915; he taught in a theological college. He was soon followed by ten other Princeton alumni, and by 1950, sixty-nine Princeton alumni had gone to Japan.

● The Presbyterian church was begun in Korea in 1886 with the triple emphasis on evangelism, education, and medical work. The mission grew rapidly, despite severe government opposition, and was reinforced by a Princeton alumnus, William B. Hunt, Class of 1897, who went out to Korea within months of his graduation. In 1892, Samuel A. Moffett, father of PTS professor Samuel H. Moffett, went to the north of Korea where the church enjoyed rapid success. There are today in Korea more Presbyterians than in any other nation in the world, including the United States. Several Presbyterian churches in Seoul

have more than 50,000 members. One of them, the Youngnak (Eternal Life) Presbyterian Church, has a congregation of more than 75,000. It was founded by Princeton alumnus Kyung Chik Han, Class of 1929, and he served as its pastor until 1972. He was followed there by David Kim, Class of 1954. In all, sixty-five alumni of the Seminary through 1950 have served in Korea.

PTS professor emeritus
Samuel H. Moffett in Korea.

While I never myself studied at Princeton Seminary, it has influenced my life in ways too many to count through the friendship and inspiration of alumni/ae whose paths have crossed mine across the United States and around the world. I grew up a Presbyterian in Salem, Ohio, in the 1940s and '50s, where the Rev. Mr. A. Laten Carter was pastor of the Presbyterian church. He became something of a father to me after my own father's death when I was eleven, and was the first minister who encouraged me to question my faith and to risk searching and learning. I moved to Haddonfield, New Jersey, in 1959 to finish high school. There the pastor of the First Presbyterian Church, Thomas Lindsay, introduced me to Hugo Muller (PTS Class of 1943) and Henry Bucher (PTS Class of 1962 and my senior high youth group advisor while he studied at Princeton).

Missionaries whose lives took them to Iran, Ghana, China, Lebanon, they filled my heart and mind with Africa and Asia. Largely because of those two men, and in the context of world events, I gave up my childhood "plan" to study at the Colorado School of Mines. 1959 was my year of decision. Fidel Castro had entered Havana, the Dalai Lama

struggled across the Himalayas, and an African world affairs conference combined to convince me that my "calling" was as a journalist.

Henry Bucher was my first "PTS mentor" during this crucial time. Born on Hainan to missionaries, he grew up in Japanese concentration camps, coming to Haddonfield by way of the American University of Beirut and Gabon. He witnessed deeply to peace as "shalom" and "salaam." While I was in high school, he took me to Princeton Seminary, to the East Harlem Parish, and to the Church Center for the United Nations in New York. In talking with him, I realized that I was destined to go "into all the world."

First stop: Macalester College in Minnesota, a Presbyterian college recommended by Bucher, Lindsay, and Muller. There another Princeton Seminary alum, Yahya Armajani (PTS Class of 1933 and the product of the Bucher family's mission in Iran), was my faculty adviser. He had followed his study at the Seminary with a Ph.D. in Islamic history at Princeton University. "Armi" taught me that Muslims,



photo: PTS Archives

Jews, and Christians were all "people of the Book."

He also taught me about a compassion that knows no bounds of race, nation, or faith. He told a story of driving near his childhood home of Meshad in northeast Iran and coming upon a terrible auto accident. A man, clearly dying, was laid out on the road. Though himself a Christian, Armi gave him Zoroastrian last rites and blessed him on his journey.

Armi was also Macalester's soccer coach, guiding mainly African and Asian players, including now-secretary general of the United Nations Kofi Annan, who was a student. He taught the young men to play with dignity and grace in all seasons, win or lose. Armi's grandnephew Jon Armajani followed his uncle to PTS (Class of 1991) and today

● The traffic between Asia and Princeton did not flow one-way only. Within fifteen years of the arrival of the Reverend E. R. Miller in Japan in 1870, our first student from the Far East, Naomi Tamura of Tokyo, enrolled at the Seminary. He was followed by 131 Japanese students who came to the Seminary through 1950. One of the most distinguished of these was Toyohiko Kagawa, Class of 1915. He was born a Japanese aristocrat and was converted to

Christ by a street preacher; on his return to Japan, Kagawa enjoyed an extraordinary ministry as evangelist, labor union organizer, poet, and pacifist.

● Japan has the distinction of sending the first women students from the Far East. Keiko Obara and Yoshiko Yamamuro came to Princeton in 1950, where they studied Christian education. Obara became a pastor after her return to Japan, and Yamamuro-Watari became the editor of one of the largest women's magazines in Japan. The two women translated and published a collection of PTS president John Mackay's sermons and conference talks. Also

at Princeton Seminary at the same time was Sachi Shimomura, who with her family had come to Princeton from California. After one year as a student at the Seminary, she became a librarian, becoming PTS's first Japanese American employee. There she met a Japanese doctoral student, Yasuo (Carl) Furuya, who had come to the Seminary in the fall of 1952. They were later married and have worked together for almost fifty years at the International



Toyohiko Kagawa with PTS president J. Ross Stevenson (left) and PTS professor Charles Erdman in Miller Chapel in 1933.

photo: PTS Archives

1959 was my year of decision. Fidel Castro had entered Havana, the Dalai Lama struggled across the Himalayas, and an African world affairs conference combined to convince me that my "calling" was as a journalist.

both are ordained Presbyterian ministers who did their doctoral work in Islamic studies and taught at liberal arts colleges. (Jon is on the faculty of St. Mary's College in Maryland.)

Another PTS alum, Tom Hilton (Class of 1960) was assistant pastor of the House of Hope Presbyterian Church in St. Paul, which I attended while at Macalester, and was the advisor to my college fellowship group.

Henry Bucher's letters to me while I was at Macalester, first from Princeton and then from his internship abroad in Ghana, led me to Africa. Meeting Jawaharial Nehru at the

United Nations and S.K. Pal, an Indian journalist who was part of Macalester's World Press Institute, led me to research South Asians living in East Africa. I traveled to Africa, where I



Woodruff with his wife, Corina.

"met" Asia, lived with Hindus and Muslims, and became involved with the African

National Congress, the Mozambique Liberation Front, and Rhodesian independence movements. My first international byline reported the Zanzibar elections in July 1963 for *Central African Parade* in Salisbury, Rhodesia (today Zimbabwe). Ironically, I had been asked to write a story for *Presbyterian Life* [the then-denominational magazine of the Presbyterian Church], but could not find a story with a Presbyterian angle in the African places I visited.

After graduation, I had hoped to teach at Makerere University in Uganda, but like many other Americans, I found myself in Vietnam. But there was a Princeton difference. I re-met Henry Bucher at a Vietnam "teach-in" at the University of Toronto. He worked for the National Student Christian Federation at the time and asked if I would be interested in working for the churches in Vietnam. I was hired as the first National Council of Churches/Church World Service full-time media person overseas and shipped out for Saigon in 1966.

Although I did not meet him until twenty years later in Berkeley, in Vietnam I learned of Thich Nhat Hanh, a Vietnamese Buddhist monk who founded and directed the Buddhist School for Youth Social Service

Christian University in Tokyo. (Furuya was the Seminary's 1998–1999 John A. Mackay Professor of World Christianity.)

● Our first student from Korea was Syngman Rhee (not related to the recent moderator of the PCUSA), who came here in 1908 as a student both at the Seminary and at Princeton University. He eventually earned a Ph.D. in political science from the university and became in 1948 the first president of the Republic of Korea. By 1950, seventy-three Koreans had followed him to Princeton.

● In 1909 our first student from China, Zung-Ziang Kway, came to Princeton, and he was followed by eighty-seven other Chinese students through 1950.

● Exchanges between Asia and Princeton have enriched the Seminary immeasurably—and continue to do so today. ■

William Harris is Princeton Seminary's librarian for archives and special collections.

in Saigon. Nhat Hanh (that is his formal, religious name; he was known at PTS by his given name, Mr. Bao) attended Princeton Seminary in 1961–62. In 1967 Martin Luther King Jr. nominated Nhat Hanh for the Nobel Peace Prize, and Bucher informed the PTS alumni/ae office of Mr. Bao's "who-ness"!

Bucher said this in a recent conversation we had: "Mr. Bao and I had many conversations about Asia and about the war in Vietnam through its many stages. We often watched the evening news together. Hainan Island [where Bucher was born] was always in the upper-right-hand corner of the map they showed. Mr. Bao said in one of those conversations: 'The capitalists are saving us from the communists and the communists are saving us from the capitalists. But who will save us from our saviors?'"

When I met Thich Nhat Hanh in Berkeley, he spoke of many things: Nirvana, the kingdom of God, the blue sky, the interconnectedness of flowers and garbage, love and anger, hope as an avoid-

ance of dealing with the present, and the importance of taking refuge in the present moment. "When we hope for the future, we destroy life in the present moment," he said in an address to students.

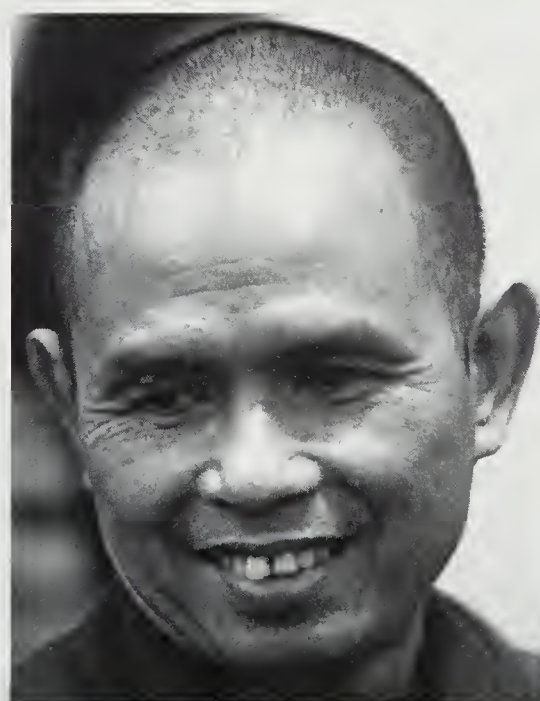
"We don't want to accept

Without garbage we could not have flowers. If the flower is on the way to the garbage, the garbage is on the way to the flower. And we cherish the garbage as much as the

flower. Every time we see a flower we are not too attached to it; it is on the way to the garbage."

Nhat Hanh likened human love to the flower cycle and drew gentle laughter from his audience of Buddhists (yet themselves middle-class Americans and immersed in the Jewish, Catholic, and Protestant

religious and cultural heritage of this nation). We have one earth and one community, he said. Our anger must change to compassion and understanding. If we take good care of our present moments, we will take good care of our future.



Thich Nhat Hanh

photo: Lance Woodruff

If we take good care of our present moments, we will take good care of our future.

things as they are. We want

to have something better, something right...but only in the present moment can we repair mistakes and build for the future in a mindful way. Nothing in life is wasted.

Another PTS alum who became a friend at Macalester was Sam Baez (PTS Class of 1960). Though our politics were different, he counseled me through such collegiate

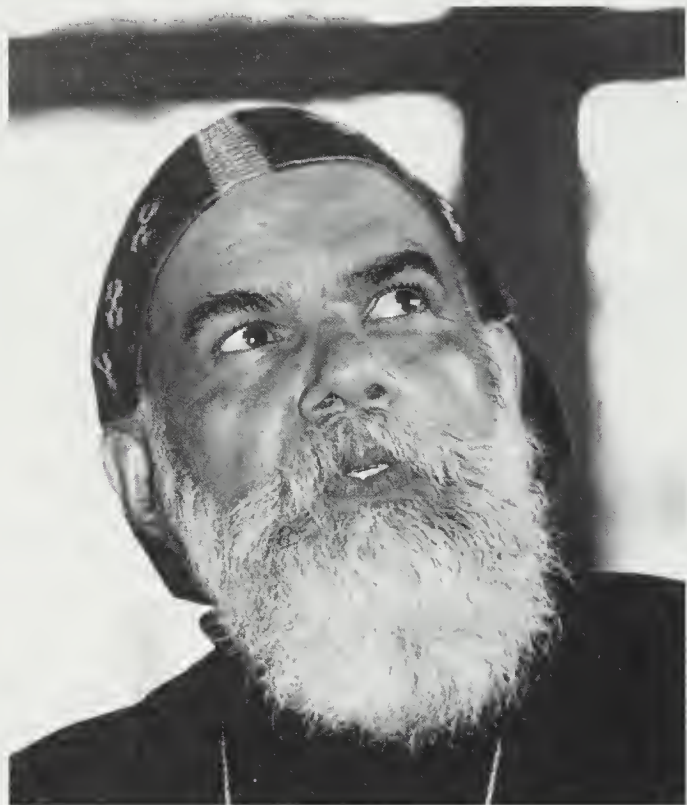
problems as a first love. He was a wonderful athlete and could have been a great coach for me in tennis and golf had I only played. He became a Navy chaplain and served in Vietnam in the Mekong Delta, came home to pastor several churches, and in retirement coaches at the U.S. Coast

Guard Academy in New London, Connecticut. He arranged for my trip to Princeton last July and kindly made it possible for me to meet and talk with Dr. Sam Moffett.

Moffett had known a fellow missionary and another of my PTS mentors, Archie Crouch (Class of 1933), a missionary in China. We had lunch together that day after seeing Archie's name inscribed on a plaque in the entrance to the Administration Building. Since my divorce in the late '70s, Archie had not spoken to me. Sam and I talked about Archie and then I went back to New York where I planned to attend a requiem mass for the aunt of one of the Episcopal Franciscans with whom I was staying. That night I dreamed that I called Archie across the river in Englewood, New Jersey, and he told me to come on over that afternoon. When I awoke, I had Archie on my mind. I looked in the back pages of an issue of *inSpire* I had received and saw that Archie had died on my birthday the year before, September 10. I asked that the requiem be also for Archie, and the brothers and I gave thanks for his life and our long-ago friendship.

Archie had also been part of my entrance to Asia. He worked with the Border Service Department, the first and only indigenous organization of the Chinese Church, as its only non-Chinese staff member. He worked

with ethnic minorities in southwestern China in the 1940s. He was the Border Service's English-language secretary, a Western missionary serving under Chinese leadership. He told me that early in World War II he accompanied caravans of food and medical supplies to refugees from the war. I remember that Archie had admired my photography in *Presbyterian Life* and offered me a job as a Presbyterian/ecumenical writer-at-large in Africa, the Middle East, and Asia, but my then-wife disagreed and we were repatriated to her native country, Thailand.



Paulos Mar Gregorios

photo: Lance Woodruff

I traveled to Africa, where I "met" Asia, lived with Hindus and Muslims, and became involved with the African National Congress, the Mozambique Liberation Front, and Rhodesian independence movements.

Then there was Paul Verghese, PTS Class of 1954, known more formally as Paulos Mar Gregorios. He was principal of the Orthodox Theological Seminary in Kottaya, Kerala, India; the metropolitan of Delhi of the Indian Orthodox Church; and president of the World Council of Churches (WCC). I met him at the Thai Red Cross Center in 1968 during an East Asian Christian Conference assembly near Bangkok (where later that year Thomas Merton died in an accident) and really got to know him at the WCC "Salvation Today?" conference in 1972.

Verghese began his journey to Princeton Seminary as a bank clerk in India who helped some foreigners push-start their stalled car. His gesture earned him an invitation to study in the U.S. and eventually led to his role as secretary and tutor to the family of the late emperor Haile Selassie of Ethiopia. Because of his striking appearance, sometimes soft, sometimes fiery (in my mind's eye a Jeremiah, a Rasputin, or Santa Claus!), he attracted me as a photo subject. He was a theologian, a scientist, an author, and, not unimportantly, a stern critic of America's intervention in Vietnam. He was also an articulate religious ambassador to Moscow and other places where Americans had a limited welcome.

But he got on well with Americans. Frank Hull, a friend and American clergyman in Thailand, studied under Mar Gregorios in Ghana, Senegal, and Amsterdam in a Presbyterian seminar on ecumenical mission. "Everyone was American except Paul," Hull recalled. "His quiet Indian Orthodox ways and dress made him unique and fascinating to us young Americans."

Mar Gregorios died in 1996, but his legacy continues. In 1997 the Dalai Lama received the Paulos Mar Gregorios Award for his work in interfaith dialogue. Instituted to honor Mar Gregorios by the Sophia Society, which he founded, the award honors individuals who contribute to peace, justice, and wisdom, ideals for which Mar Gregorios lived and worked.



Anna May Say Pa

photo: Lance Woodruff

In the 1980s, when I was back in the States working with Indochinese and African refugees and Vietnam veterans in San Francisco, I met PTS grad Gregg Meister (Class of 1971) through the InterFaith Communications Commission of Northern California, a group that I headed and that coordinated Catholic, Protestant, and Jewish programming on broadcast TV. He welcomed me to Lakeside Presbyterian Church where he was the pastor and invited me to do campaign communications for Ben Weir (PTS Class of 1950), who was then standing for moderator of the Presbyterian Church (USA). Weir, as the world knows, witnessed to God's sufficiency while he was in captivity in the hands of Islamic militants. He told me that he gained strength to survive by thanking God for his blessings—waking up in the morning, having life another day, having food. God sustains, he said, but perhaps not in the style to which we have become accustomed.

Which brings me to the present and the most recent PTS graduate I have met.

In the early 1800s, a vision of Christian mission fed the spirit of Adoniram Judson, America's first foreign missionary. Judson chose Burma as his goal, a Buddhist empire that gave no sign of welcoming Christianity. A Congregationalist, he later became a Baptist. Today Burma's leading seminary is Baptist-run Myanmar Institute of Theology, half of whose faculty are Princeton Seminary-trained. Its principal is Dr. Anna May Say Pa, who earned a Princeton Ph.D. in Old Testament in 1989.

This fall she returns to the U.S. as a "missionary" to America, sponsored by the Presbyterian Church. And "coming full circle" in my journey with Princetonians, in November she will visit Cherry Hill, New Jersey, where I graduated from high school, before going on to Anaheim, California, for a PCUSA Worldwide Ministries conference.

"Shema Israel," Say Pa recently sang to international Christians in Bangkok. "Hear, O Israel." Presbyterians, Baptists, Anglicans, Mennonites, Thais, Germans, Americans, Indonesians, Russians, Indians, Nigerians, Burmese: Israel among the Gentiles. The Hebrew resonates across millennia and cultures. I resonate. Here is a woman from Burma who has carried the Word of God to my country for years. She wears Judson's mantle, preaching reconciliation, justice, and peace not only in her own troubled land of

Myanmar, but in America as a prophet to challenge the American church.

Anna May Say Pa. Henry Bucher. Archie Crouch. Paulos Mar Gregorios. Thich Nhat Hanh. They have influenced Asia, the worldwide body of Christ, and me personally in ways that I can only begin to explain. My own experience, woven through with the strands of their lives, was shaped especially by the Vietnam War. There are many roads to peace and few are actually traveled.

As I write I think of my tableau of Desmond Tutu and my unfinished book, *Hoa-Binh: Dreams of Peace*, to which he has written an introduction. There in an imp sitting on my shoulder, whispering in my ear. I muse on meeting Madame Nguyen thi Binh, vice president of the Socialist Republic of Vietnam, on May Day 1996 near Hanoi. I was afraid to intrude. In my mind's eye, she was still the fiery young woman who represented the National Liberation Front in Paris, whom I imagined carrying an AK-47. But she was really carrying a putting iron and said she was learning "to make golf, not war."

The imp whispered in my ear, "Why not introduce her to Sam Baez? He's a super coach!" And maybe I will.

Shema Israel! ■

Lance Woodruff lives in Thailand, where he is a journalist and developmental communicator focusing on universities, seminaries, and educational opportunities for refugees and displaced persons, particularly in Burma, the Indochina countries, the Middle East, and Africa. He is an Episcopalian layman and worships at three churches: the Presbyterian-related Church of Christ in Thailand's International Church in Bangkok (where he preached on July 8); Christ Church, Bangkok, an Anglican parish; and Calvary Baptist Church, an American Baptist-oriented Burmese congregation. His wife, Corina, is from Burma.

Woodruff can be reached at lance.woodruff@th-inet.com. Thich Nhat Hanh can be reached in France through the web site www.plumvillage.org. Baez can be reached at sjostrom@gateway.net. Bucher can be reached at hbucher@austinc.edu, where he is chaplain and associate professor of humanities at Austin College.

Jewels in the Crown of Korea

Joon Surh Park and Sang Chang, husband and wife (who earned their Ph.D.s at Princeton in 1978 and 1977, respectively), hold significant leadership positions in Korea. Park has been professor of Old Testament studies at Yonsei University since 1977 and was vice president for academic affairs from 1998 to 2000. The



Joon Surh Park

author of several books, he is also president of both the Korean Old Testament Society and the Korean Association of Christian Studies. Chang has been president of Ewha Womans University—the

largest women's university in the world—since 1996. She is also a trustee on the board of the Korean Research Foundation and vice president of the Committee to Develop Cooperation, National Council of Churches in Korea.

"Ewha and Yonsei, both missionary-founded and church-related, are two of the very top universities in Korea today," says Sang Hyun Lee, Princeton's K.C.

Han Professor of Systematic Theology.

"President Chang and Professor Park are leading figures not only in their academic fields but in Korea's higher education in general. In the tradition of the late George Nak-Joon Paik (M.Div., 1925),



Sang Chang

who served as president of Yonsei and later as the head of Korea's Ministry of Education, Chang and Park are Christian scholars who are playing a central role in the life of their country."

A Wartime Connection Lasts a Lifetime



by Deadra Johns

1939. Japan was warring with China and strengthening its alliances with Germany and Italy. "The political situation was complicated," according to Bokko Tsuchiyama, (PTS M.Div. in 1944; Th.M. in 1945; Ph.D. in 1964). On the day the recent movie *Pearl Harbor* opened in the U.S., Tsuchiyama reflected on what it was like to be the son of a Japanese pastor during World War II.

Number of Asian Students at PTS

During the 2000-2001 academic year, there were ten Asian American students, fifty-six Korean American students, seventeen Korean National students, and twenty-one Asian National students at Princeton Seminary.

Number of PTS Alums in Asia

As of last fall, PTS alums served in twenty countries in Asia:

- Bagladesh – 1
- China – 3
- Hong Kong – 8
- India – 49
- Indonesia – 18
- Japan – 46
- Korea – 68
- Malaysia – 6
- Myanmar – 7
- New Guinea – 2
- New Zealand – 15
- Philippines – 8
- Samoa – 1
- Singapore – 2
- Sri Lanka – 5
- Taiwan – 20
- Thailand – 8
- Tonga – 1
- Western Samoa – 4

In the fall of 1939 Tsuchiyama would turn twenty, the age when Japanese men were drafted. His father, Tetsuji, had visited Chinese churches in the war zone, where he learned firsthand what happened to Japanese pastors, and to the children of pastors, who were in the armed forces—they were sent to the front lines to an almost certain death. "Christians were not so welcome in Japan," Tsuchiyama said. He recalled being ostracized by a group of students from his high school because he refused to join them when they worshiped at Shinto shrines.

Fearing for his son's safety, Tsuchiyama's father urged his son to go to the United

States to study, as he himself had done more than a quarter century earlier. So in the fall of 1939, Tsuchiyama entered Greenville College in Greenville, Illinois. Throughout his time at Greenville tensions between the United States and Japan grew. Tsuchiyama graduated in June 1942, just six months after the bombing of Pearl Harbor, and he was uncertain about where he should go next. It was uncomfortable to be Japanese and living in the United States after Pearl Harbor. But it was dangerous to go back home, and going to Europe was out of the question.



Bokko Tsuchiyama (second row, second from right) with his classmates.

photo: PTS Archives

Tsuchiyama turned to his father for advice. When he told his father that he wanted to go to seminary, his father said that there was only one option: Princeton. His father knew Princeton firsthand; he had earned a Th.M. at Princeton in 1928.

Tsuchiyama recalls that his father was comfortable with Princeton because it was "scholarly." In 1942 Tsuchiyama enrolled in PTS's accelerated program, which had been established to fill the growing demand for military chaplains, and so earned his degree in two years rather than the customary three.

Tsuchiyama has fond memories of his time at Princeton. He remembers, "This was the best place in the world to live in the war time—very peaceful. The students and professors were very cosmopolitan, broad-minded, generous, and kind." He particularly loved PTS president John Mackay. Best of all, because of the scholarship aid he received, he didn't have to work. During college he had earned tuition money by peeling potatoes, sweeping and scrubbing floors, shoveling snow. But at Princeton he could focus all his attention on theology.

He completed his degree in 1944, but stayed on to earn a Th.M. in 1945. By that time the war was nearly over, and he looked forward to returning to his home.

But the connection with Princeton continued. While serving as pastor and lecturer in churches and colleges on both sides of the Pacific, Tsuchiyama developed a passion not only for ministry but also for early childhood education. In 1955 he returned to Princeton to begin work on a Ph.D. in Christian education, with Professor D. Campbell Wyckoff as his advisor.

He credits Princeton with providing him with the tools and credentials for his impressive half-century career as pastor, professor, university president, and children's center director. He established a college to train ministers and teachers, founded a children's research program, and worked with the Economic Social Council of the United Nations to raise the standard of early childhood education in developing Asian countries. He describes his work as a Christian testimony to a secular society.

Over the years, attending Princeton Seminary has become something of a Tsuchiyama family tradition. In 1983, Tsuchiyama's daughter and son-in-law, Noyuri and Toshio Watanabe, each earned



Bokko Tsuchiyama (middle) with President and Mrs. Gillespie during his recent visit to Princeton.

photo: Chrissie Knight

masters degrees at PTS, becoming the third generation of Princeton graduates, which began with Tsuchiyama's father and

includes Tsuchiyama's younger brother, Bokumin (Class of 1956).

Tsuchiyama attended the Seminary's annual alumni/ae reunion this past May. During the reunion luncheon he presented President Gillespie with a check for \$10,000. He said that he wanted to give something back to a place that had given so much to him: "I am very grateful to the Seminary for good education, training in pastoral ministry, Christian education, and social welfare ministry. Everything I did was rooted in Princeton, spiritually and intellectually. For me Princeton is a very precious place. I love Princeton Seminary." ■

Deadra Johns is coordinator of donor research and institutional planning.

Program for Asian American Theology and Ministry

The Program for Asian American Theology and Ministry, directed by PTS professor of systematic theology Sang Lee, was formed in 1984 with grants from The Pew Charitable Trusts and the Henry Luce Foundation, as well as significant donations from Asian American churches and from churches in Korea. The office seeks to:

- Serve as a liaison between Asian American churches and Asian American students, helping with the placement process for graduates
- Organize continuing education programs for both Asian and Asian American pastors and lay leaders throughout the year
- Sponsor various conferences and seminars related to the issues of Asian American ministry and theology, as well as produce and sponsor relevant research publications on issues facing Asian American churches
- Assist other PTS administrative offices (e.g., the Office of Field Education, the Offices of Vocations and Admissions)
- Help to develop community relations within the Asian American community, as well as with the wider PTS community

2001–2002 Activities

- Luncheon for Asian, Pacific, and Asian American PTS students (in September, details TBA), cosponsored with the Asian, Pacific, Asian American Council. The purpose is to promote fellowship among Asian American students, faculty, and administration and to introduce them to relevant resources.
- The Asian Caucus Conference (details TBA) is a continuing education program for the Asian Caucus of the Synod of the Northeast in the PCUSA.
- The Korean Pastors' Conference (April 1–4, 2002) is a continuing education program for first generation Korean American pastors.
- The Ethnic Chinese Biblical Colloquium (April 25–28, 2002) is a scholarly biblical studies forum.
- Asian American Theology and Ministry Forums are held throughout the academic year; they are open discussions of contextual Asian American theology and ministry issues.

For more information, contact the Program for Asian American Theology and Ministry at 609-497-7885 or asian-american@ptsem.edu.

Where Edges Meet

A Place in the Seminary for the History of Religions

by Richard F. Young

The Spirit Catches You and You Fall Down, Anne Fadiman's insightful book about Hmong refugees in California and the struggles they experienced in comprehending American medical mores, starts off with a remark that I have found enormously interesting: "I have always felt," she says, "that the action most worth watching is not at the center of things but where edges meet." Fadiman's fascination with being at the edges instead of the center is one that I share. "I like shorelines," she continues, "weather fronts, international borders." So do I, especially the borders, having crossed a number during some twenty-two years in Asia, a portion of that time as a missionary with the Presbyterian Church (USA). Although the in-between is never an easy place to be, Fadiman would have us believe—and I concur—that the action at the edges is worth watching because, "There are interesting frictions and incongruities in these places, and often, if you stand at the point of tangency, you can see both sides better than if you were in the middle of either one."

Edges meeting, colliding, converging—for me, as a historian of religions, the metaphor seems ideal not only for shorelines, weather fronts, and international borders but also for religions that encounter each other. It isn't for everyone to situate themselves in-between, there to observe the energies released, constructively and destructively, when religions meet. But those who do can find a keener sense of clarity about what matters most in Christianity by learning to look at this religion from the point of tangency with another (Buddhism, Hinduism,

Islam, etc.). It has been deeply gratifying to find students at Princeton Seminary so centered in their faith, so at ease with it that they are more than ready for interreligious exploration at the edges, beyond the boundaries of their respective traditions, believing that to do so would not diminish but enrich their sense of who they are as Christians.

The predisposition for being at the edges that Fadiman articulates so vividly is less new to the Seminary than might at first seem the case. In a deep-time perspective, it has exemplified the Princeton ethos from the very beginning. One finds ample evidence of this in the Society of Inquiry on Missions, a voluntary association organized and sustained largely at student initiative in the Seminary's early years. After a busy first year of teaching, it has become a delightful summertime diversion to immerse myself in the records of this society, now kept in the Seminary's archives. In sifting through the remnants, a certain profile emerges: of students whose quest for understanding the action on the edges led them into correspondence with people on a variety of frontiers, first in America itself (the hinterlands of New York, for instance, which were being newly settled) and then, as missionaries were being sent abroad, in virtually the whole world.

A goodly number of those who went abroad were Princeton's own. The first, to my knowledge, was Henry Woodward (Class of 1818), who helped establish in Jaffna (the peninsula at the northern tip of Sri Lanka) a college for Tamil youth, education being quintessentially a missionary endeavor. Having myself served at this same college in the mid-1980s, I was deeply moved to find that the society kept a "missionary box" in



Richard F. Young

photo: Chrissie Knight

the Alexander Oratory, out of which contributions were sent to Jaffna, underwriting the education of the first cohort of Tamil students in 1824. That collaboration, however, came at a price; poor Woodward must have burned the midnight oil responding to inquiry after inquiry from the Society of Inquiry. These were often ethnographic (Who, for instance, are the Tamilians?) and indicative of the students' social background in American agricultural communities (What crops do the Jaffnese grow?). But religion itself was always a focal point for inquiry and, naturally enough, evangelical concern (Which gods do the "Hindoos" worship, and why?). To satisfy these inquiries, Woodward was hard-pressed, as were others. From every quarter of the globe, letters to the society poured in, along with artifacts from the field that were catalogued and kept under lock and key by the "keeper of the cabinet," a seminarian.

For anyone interested in the growing American awareness of other religions, the Seminary's archives is a veritable gold mine.

One finds from India, for instance, a set of colorful “native” illustrations of the celebrated exploits of the god Vishnu’s ten earthly avatars. These were commissioned for the society by Gordon Hall of Bombay, not a Princetonian but a faithful correspondent nevertheless. To supplement these firsthand missionary testimonials from the edges, the society’s members pooled their (probably meager) resources for the purchase of scholarly works that today would be the envy of any self-respecting theological library.

Asiatick Researches, for instance, a journal founded by Sir William Jones of Calcutta, the great patron of British Orientalism, is nowadays found in the Seminary’s Rare Books Collection because the society scraped together enough money to subscribe to it for the duration of its existence.

Amazingly, heavy tomes like these were actually read (borrowing records from the society’s library still exist), not to add academic weight to a term paper—the history of religions had no place in the Seminary’s curriculum until a later era—but rather, it would seem, out of sheer excitement about the action on the edges between religions. Among the readers, after all, were more than a few who became, in modest ways, participants in the most significant change in modern Christian history, the shift in the center of Christianity from the Western to the non-Western world.

Even though undifferentiated from mission and apologetics, it was nonetheless in this way that the history of religions emerged in the Seminary as the discrete discipline it has now become. Although relegated to the edges of the official curriculum in these early years, a recognizable facsimile was always unofficially much nearer the center than would appear to have been the case.

Where attitudes toward, and not merely awareness of, other religions are concerned, it would be naïve and historically uncritical to overlook the deep-going differences between yesterday’s seminarians and today’s. If students of the Society of Inquiry cannot be dismissed as parochial yokels, neither were they likely to have empathized with the religions then being encountered on the edges of their world. Their compulsions were otherwise than merely to broaden the horizon and contents of intellectual awareness; their pursuits had a definite purpose, to engage other religions in the world “out there” in the endeavor of missions. The encounter they anticipated would have been agonistic,

marked by a spirit of contrariety, moderated neither by dialogue nor reciprocity. And to think of the Christianity they hoped to transplant in the world overseas as eventually freeing itself from the normative standards of Western Christendom would hardly have been imaginable.

Even among those who were sent, few would have returned theologically humbled or invigorated by their encounter with the living, empirical realities of other religions. A case in point would be that of Archibald Alexander Hodge (son of Charles Hodge), whose tenure in Allahabad (on the Ganges) appears to have left his theological self-understanding as unchallenged as it was before he ventured forth from Princeton’s hallowed precincts.

While in my experience of Princeton Seminary thus far, there are few in this community who wouldn’t cringe at hearing the beloved Professor A. A. Hodge, veteran of mission, admonish students to themselves go out as missionaries because to stay at home would be tantamount to the “murders of [non-Christian] souls” (from an undated address to a graduating class), the reason for cringing isn’t the idiom only but the theology itself—a matter too complex to enter into here. Despite, then, a certain continuity of ethos, of being predisposed toward the edges where the action most worth watching occurs, the discontinuities run deep. More than anything, between the past and the present lies a different sense of where the edges really are, that these are no longer somewhere else but here where we are.

It may seem counter-intuitive, but with the demise of Christendom (always anyway a self-deceiving myth) and especially the influx into America of new immigrant communities, international boundaries no longer need to be crossed to encounter other religions as

vital, empirical realities. At this writing, *The New York Times* carries on its front page news of a Vaishnava temple erected by the Hindu community in our neighboring state to the north. A seminarian today doesn’t need to pester a Gordon Hall in India with an inquiry about Vishnu’s avatars—their images can be seen firsthand and their stories heard in American accents. To be sure, further examples from other religions could be readily adduced. The cumulative effect upon those who care, who share the Princeton

ethos, must surely be this, that the action most worth watching isn’t only “out there” but here as well.

If the meeting between religions in our own backyard is to be free of pointless frictions and meaningless incongruities, it would be well for the history of religions to be less on the edges of a seminarian’s course enrollments and nearer the center. Not only would that be a neighborly response to today’s pluralized America, it would also be a way of observing the commandment not to bear “false witness”—

misrepresentation of other religions being a fault to which too many Christians, ourselves not excluded, are too easily inured. ■

Richard F. Young joined the PTS faculty in 2000 as the Elmer K. and Ethel R. Timby Associate Professor of the History of Religions. He came to Princeton from a position on the Faculty of International Studies at Meiji Gakuin University in Japan, where he had been a professor of South Asian studies since 1993. He first went to Japan in 1981 to teach in the Department of English at Aoyama Gakuin Women’s Junior College in Tokyo, and in 1985 joined the faculty at Meiji Gakuin under the auspices of the Global Mission Unit of the Presbyterian Church (USA). In the mid-1980s he worked in both Sri Lanka and India with the denomination.

Proclaiming the Gospel in a Wired World

The Princeton Forums on Youth Ministry

by **Leslie Dobbs-Allsopp**

With a spirited volleyball match on the quad, a line of people spilling out of the Mackay Campus Center in anticipation of lunch, and hockey sticks sprouting in odd places—it must be time again for the Princeton Forums on Youth Ministry. Each year the Institute for Youth Ministry sponsors two forums, one of which is always held on campus after classes end in April.

Responding to the way “cell phones, email, MTV, the web, Palm pilots, and pagers fill our lives and the lives of young people,” this year’s theme was “Proclaiming the Gospel in a Wired World.” The first forum was held in San Antonio, Texas, in January. The forum in Princeton brought together 280 people, including 29 students from the PTS class “Advanced Studies in Youth, Society, and Culture.”

One of those students was Jeffrey Mathis, a 2001 PTS graduate who is now associate pastor at Pantano Baptist Church in Tucson, Arizona. For him, the forum was a great transition to his new call. “Thanks to my participation in the Princeton Youth Forum, I feel so much more confident about beginning a ministry to youth in Arizona,” he says. “I cannot think of a better ‘charge’ for a youth minister than to have the opportunity to learn from those who have had such rich experiences in their ministry to youth.”

The four-day forum began with worship on Monday afternoon, April 30, when Miller

Chapel (filled to overflow capacity) swelled with the strains of the opening hymn, “From All That Dwell below the Skies.” It concluded with a communion service on Thursday evening. Amy Scott Vaughn, director of leadership development for the

Institute for Youth Ministry, says that over the past five years “worship has taken on a more central role in the conference. The daily worship services anchor the event.” Martin Tel, PTS director of music, planned (and played organ for) the worship services.

Theological depth is also a hallmark of the forums. Thomas K. Tewell, M.Div. Class of 1973, pastor of the Fifth Avenue Presbyterian Church in New York City, and PTS trustee, preached at the daily worship services. “Many of these youth leaders and educators indicated to me that they attend countless conferences on youth ministry, but that by far this...is the most theologically and biblically grounded,” he says. “[The conference] tries to shape the theological thinking of those who are shaping the minds and hearts of the youth of our congregations.”

“Church leaders are starving for theological substance for their ministries with young people,” says Kenda Creasy Dean, PTS assis-



PTS trustee Thomas K. Tewell preaches during one of the forum's daily worship services.

photo: Erin Dunigan

tant professor of youth, church, and culture. The forum challenges people to think about why they do ministry the way they do.

When the forums began in 1996, most attendees were professional church staff. These professionals have kept coming back—and have started bringing congregation members with them. Denominational youth ministry staff and professors from other institutions also attend. “You could say that the forums draw practitioners as well as people who are ‘influencers of influencers’ in youth ministry—both as leaders and participants,” says Dean. “As a result, these events have had far more impact on the way churches approach youth ministry than we originally realized.”

Seminars and electives are taught by youth ministry practitioners and lecturers as well as by faculty not directly involved with youth. “This allows participants to hear... from biblical scholars, theologians, and church historians,” says Vaughn. “It is very

encouraging for participants to hear scholars affirm that what they're doing in youth ministry is of great importance for the church."

Tom Beaudoin and Marva Dawn were the keynote speakers for this forum, and each addressed the realities of the postmodern, wired world for those who proclaim the gospel to young people. Beaudoin, author of *Virtual Faith: The Irreverent Spiritual Quest of Generation X*, examined the globalization of capitalism and its effects on church and ministry. For example, what does it mean for ministry that young people are "branded" by logos from their hats to their shoes to their music? Dawn, adjunct professor of spiritual theology at Regent College in Vancouver, British Columbia, and author of *Reaching Out without Dumbing Down*, explored ways the wired world can be both bane and blessing to proclamation of the Word.

Forum participants chose one extended seminar to attend over the course of three days, as well as two electives. Titles of the extended seminars reveal how complex is ministry with youth in the twenty-first century: "From the Areopagus to Aerospace," "Do You Think I'm Too Fat? Body Hatred As a Spiritual Crisis and Social Disease," "Righting the Wrong: Justice-Seeking As a Way of Life for Youth," "The Bible and Youth: Wrestling with Three Tough Questions," and "Why Columbine Won't Go Away: Spiritual Drought in Today's Youth." Elective courses ran the gamut from nurturing spirituality and community in young people to finding God at the movies and the mall.

The forum offerings reflect the evolution taking place in youth ministry. The "next new thing" in youth ministry is theology, according to Dean. It used to be that theology was "almost unheard of" in youth ministry circles, ironically enough. Relatedly, youth ministry is moving away from programmatic emphases "toward radically relational forms of ministry that are often more integrated into the congregation as a whole," Dean explains. "Of course church programs have a place, but they are a means to an end—namely, a vital relationship with Jesus Christ—not the end itself." This relational understanding of ministry is leading to

changes in worship and community life, for young people and youth ministers alike.

When almost three hundred youth ministry workers are gathered in one place, it will, of course, not be all work and no play. With perfect weather, volleyballs and frisbees were often flying through the air. A group of Canadians from the United and Presbyterian Churches in Canada have become regulars by attending all the forums held in Princeton during the last five years. They bring their friends, their hockey sticks, their humor, and their commitment to youth ministry. Kay Vogen, longtime administrator in the School



photos: Erin Dunigan

Left: Exchanging ideas with colleagues is a vibrant part of the forums. Below: An all-Canadian contingent (including PTS student Blair Bertrand, far right) thinks the forum is well worth the trip to Princeton.



of Christian Education, was declared an honorary Canadian—and was presented with an autographed hockey stick—at this most recent forum, her last before her July retirement.

At least one member of the Canadian youth ministry community has matriculated at the Seminary, with more to follow. Blair Bertrand is an M.Div./M.A. student from Ontario who just finished his first year at Princeton. He worked in youth ministry for

a local church for six years before coming to Princeton as a student; he attended his first forum in 1997 and has since attended five forums and earned a Certificate in Youth and Theology from the Institute for Youth Ministry. Over the years of attending forums and becoming a conversation partner with Dean and others, Bertrand came to understand his call differently. He began his ministry with a parachurch model, but "became convinced that Word and Sacrament are important aspects of youth ministry." Yet few youth ministry professionals in Canada are ordained. When Bertrand became convinced it was time for a theological education, Princeton Seminary was the obvious choice, a place where he could engage in intensive

theological inquiry that matched his passion for youth ministry.

"There is a lot of subtle pressure for youth pastors to provide nothing more than entertainment and a safe haven for the young people in their communities," says Vaughn. "I think the forums serve as a reminder that youth ministry is more about people than programs. They reinforce what we know to be true—that what teenagers really want is not free pizza and egg-and-armpit relays, but the life-changing love of Jesus Christ." ■

Leslie Dobbs-Allsopp is director of the Bridges Project of the Institute for Youth Ministry.

Mark Your Calendar for the 2002 Institute for Youth Ministry Forums!

**January 7–10, 2002
St. Simons Island, GA**

**April 29–May 2, 2002
Princeton, NJ**

For more information, email iym@ptsem.edu or call 609-497-7910.

Class notes

Key to Abbreviations:

Upper-case letters designate degrees earned at PTS:

M.Div.	B	D.Min.	P
M.R.E.	E	Th.D.	D
M.A.	E	Ph.D.	D
Th.M.	M		

Special undergraduate student U

Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

1932 W. E. Phifer Jr. (B, '33M) and his wife celebrated their seventy-first wedding anniversary in May.

1935 Robert H. Beattie (b) lives in Calgary in Alberta, Canada. A diary about his wartime experiences is available in a library of Stirling Castle in Scotland.

C. Donald Close (b) finds it hard to believe he's been ordained for sixty-six years! He is parish associate at the First Presbyterian Church in Topeka, Kansas.

Abram G. Kurtz (B) writes, "I love Princeton Seminary—so many wonderful memories and students. And [former PTS president] Jim McCord was a wonderful man." He also mourns the passing of James Glenn, "my best lifelong friend. We went to a one-room school, high school, college, and Princeton together."

1938 Dean N. Dobson Jr. (B) says, "By the grace of God, I'm still ministering as parish associate at Trinity Presbyterian Church in Venice, Florida, and still loving it."

1940 Franklin B. Gillespie (B) continues to enjoy his retirement years at White Horse Village in Newtown Square, Pennsylvania, and regularly attends Swarthmore Presbyterian Church.

1944 Victor Alfsen (M) recently spent six weeks in Bishkek, Kyrgyzstan, helping to

catalog the library at Hope Academy, a school for missionary children. He lives in Lacey, Washington.

David Noel Freedman (B) is a history professor at the University of California, San Diego.

1945 John David Burton (B), after completing an interim pastorate at the First Presbyterian Church in Nashville, Tennessee, at the end of May, writes, "My interim has been a delight. The church, reporting 3,229 members, thus the largest in the Synod of Living Waters, has problems to match its size, and I have fun wrestling away at things. Interim ministry—this is number eleven for me—has been a real education on just how much trouble clergy and members can get into." His email address is jdbgg@aol.com.

Earl A. Loomis Jr. (b) is retired in Greenport, New York, a fishing village on the north shore of Long Island. He hopes to spend his time writing.

1946 Richard E. Neumann (B) is pastor emeritus at the First Presbyterian Church in Fort Lauderdale, Florida. This is his forty-sixth year at that church.

1947 In May 1999, **Lillian Cassel Driskill (B)** and **J. Lawrence Driskill ('57M)** celebrated their fiftieth wedding anniversary in three states—Maryland, Tennessee, and Virginia. They live in Duarte, California.

Arthur M. Hughes (B) experienced heart

problems but is "recovering and grateful for divine favors." He is retired and lives in Jefferson City, Missouri.

1948 J. Leslie Inglis (B) came out of retirement and is serving as temporary supply pastor of Elk Branch Presbyterian Church in Duffields, West Virginia.

1950 Gordon G. Johnson (M) spent thirty-three years of his career at Bethel Theological Seminary—twenty-five years at the campus in St. Paul, Minnesota, and eight at the San Diego, California, campus.

Cheryl (e) and **George ('53B, '68M) Knieriemen** spent two exciting weeks in Thailand in February. They visited fraternal workers John and Martha Butt and worshipped one Sunday in a country church with one of the only two woman pastors in a province with thirty pastors and sixty churches. The Knieriemens are in their twelfth year of retirement in St. Paul, Minnesota. Their email address is gsknie@aol.com.

1951 O. Thomas Miles Jr. (B) just completed ten years as parish associate at Potomac Presbyterian Church in Potomac,



photo: Chrissie Knight

Class of 1951 (front row, left to right): George Gillette, Doug Elwood, David Aaronson, Adelaide (Grier) Folensbee, Donald Hawthorne, Elene Roussey Hawthorne, Elizabeth A. B. Burgess, Margaret Anderson Allison, Aminta (Willis) Marks, Robert Briggs, and Horace Patton; (middle row, left to right): Ira Marshall, Charles Hurst, Tom Miles, Don Meeder, Clyde Mellinger, Richard Rettew, John Bollier, John Stoner, and Ralph Tamaccio; (back row, left to right): Frank Marvin, Fred Kling, Chalmers Goshorn, Charles Stratton, Bob DuBois, Ward Murray, Dorothy Kirkwood Mooney, Hunter Keen, and Bob Jacoby.

Class notes

Maryland. He also earned a Doctor of Ministry from San Francisco Theological Seminary in May. His dissertation was titled "Nurturing an Individual's Relationship with God, Using a Group Setting That Considers Selected Writings of C. S. Lewis As a Guide." His email address is tomiles@cpcug.org.

1952 Benjamin H. Adams (B) is a diplomate in the American Association of Pastoral Counselors. He was recently made president of the 483rd Bombardment Group Association for 2001, having been their chaplain from 1997 to 2000. He is a retired U.S. Air Force chaplain.

Jerry Walter Bohn (B) retired in 1988 because of a heart attack. He now volunteers at St. Mark's Presbyterian Church in Hudson, Florida, where **Ken Gruebel ('72B, p)** is pastor.

Carl A. Luthman (B) serves as parish associate of the First Presbyterian Church in Sparta, New Jersey.

1953 Last November, **Gordon D. Johnson (B)** ministered with his wife, Bonnie, in Kenya, East Africa, on his twenty-sixth mission trip. He has previously worked as a missionary in Israel, Egypt, Jordan, Yugoslavia, Sweden, Hong Kong, China, and Mexico. Johnson's thoughts on being invited on this (return) trip to Kenya: "Kenya means 'yes, Lord' in Hebrew, so it's hard to say 'no.'" ▼



1954 Henry W. Heaps (B, '57M) writes, "Having completed my fourth interim ministry since retirement in October of

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<http://www.ptsem.edu/bond/submitnotes.htm>

1990, I am waiting on the Lord to show me his next move in my life. My four interims were a most rewarding experience."

Jay A. Miller (B), a 1950 Park University alumnus, preached the sermon at Park's Alumni Weekend 2000. He serves East Iowa Presbytery's Committee on Ministry. He spends three months of each winter preaching at an RV park in Texas.

In October 2000, **Paul E. Pierson (B, '71D)** and his wife, Rosemary, visited the South American Theological Seminary in Londrina, Brazil, for the inauguration of the Paul Pierson Center for Global Missions. In November, he participated in the inauguration of William Shenk in the newly endowed Paul E. Pierson Chair of Mission History at Fuller Theological Seminary. His email address is ppierson@fuller.edu.

Brad Rohwer (B) served as the interim associate executive from November 2000 through July 2001 for Plains and Peaks Presbytery in Estes Park, Colorado. He is also executive vice chair of the presbytery's Highlands Camp capital campaign, an effort to raise seven million dollars.

1955 Alfred (B, '78P) and **Wylene Davies ('56e)** live in Cincinnati, Ohio, and are "usefully busy in retirement, healthy and happy."

Robert W. Millsbaugh (B) is serving his

eightth interim ministry position, this one at Unity Presbyterian Church in Cambridge, Ohio, a merger of the Second and Westminster Presbyterian Churches in Cambridge.

William Don Pendell Jr. (B) was elected president of the Port Columbus Airport Interfaith Ministries for 2001, which serves B'hai, Buddhist, Christian, Jewish, Muslim, Hindu, and Sikh travelers. He and his wife live in Worthington, Ohio.

1956 Robert R. Byrd (B) serves as part-time minister of visitation at San Marino Community Church in Pasadena, California. He and his wife, Louise, are retired and live at Monte Vista Grove Homes.

1957 Kayton R. Palmer (B) is a part-time visitation pastor at Knox Presbyterian Church and leads worship on Sundays at Shiloh Bethany Presbyterian Church, both in Minneapolis.



Women from the Class of 1951 (left to right): Dorothy Kirkwood Mooney, Elizabeth A. B. Burgess, Margaret Anderson Allison, Elene Roussey Hawthorne, and Aminta Marks.

photo: Beth Godfrey

Class notes

Clarence L. Reaser (B, '65M) misses his wife, Ann, who died of cancer in March. He lives in Martinsville, Virginia.

1958 J. Philip Park (B) is retiring from the faculty of Kwansei Gakuin University in Uegabara, Japan. His email address is ppark24@aol.com.

1959 May 22 marked the fiftieth anniversary of **Robert L. Kelley Jr.'s (M)** ordination to the ministry of Word and Sacrament. Retired since 1997, he continues to teach and preach in various churches. Over the last fifty years, he has spoken in more than 250 churches.

Edward O. Poole (M) and his wife, Marian, moved into "life care" at Philadelphia Presbytery's Rydal Park in June. They are grateful to God for their good health.

1960 Richard (B, '81P) and **Carolyn ('61e) Nygren** write that Richard was honorably retired by Peace River Presbytery, and retired as chaplain of Bay Village Retirement Community in Sarasota, Florida, this year.

1961 Glen E. Barton (B) retired from serving as Protestant chaplain for Brockton

VA Medical Center in Brockton, Massachusetts. He is currently a contract Protestant chaplain at Edith Norse Rogers Memorial VA Hospital in Bedford, Massachusetts.

Robert Beringer (B, '70M) retired in April after forty years in ministry. He most recently served as pastor of the First Presbyterian Church in Metuchen, New Jersey, whose manse he and his wife, Peggy, have lived in since 1984.

Bruce Nicholls (M) and his wife, Kathleen, send their regrets for their inability to attend their class reunion and congratulations to their classmates. Bruce is now editing the Asia Bible Commentary Series, written by Asians and past and present missionaries for Asian churches and colleges. He is also completing a large volume on Islam. Kathleen continues to work with Christian artists around the world. They have three married children and nine grandchildren.

1963 Richard B. Anderson (B) has delayed retirement to be interim pastor at Highland Park Presbyterian Church on Chicago's North Shore, three blocks from Lake Michigan. He writes, "It is a good challenge and a good place in which to complete my career."

Donald R. Mitchell (B, '72D) is now in his seventh and final interim position, serving the First Presbyterian Church in Kings Mountain, North Carolina.

1964 Peter Marshall (B) was the featured speaker at a spiritual renewal weekend with

the theme "Living in Christ" at Union Presbyterian Church in Kirkwood, Pennsylvania. A national evangelist, Marshall preaches on Christian growth and maturity and America's Christian heritage.

Charles E. Stenner (B) recently completed an interim pastorate at Dublin Presbyterian Church in Dublin, Ohio, his fifth interim pastorate.

1965 Nancy (Chapman) Burcher (e) is a charter member of the University of Virginia club in Tallahassee, Florida. [Correction to note printed in winter 2001 issue, which excluded her maiden name.]

On June 9, 2001, **Genevieve Metz Dox (E)** was elected and installed as the moderator of the New York Conference of the United Church of Christ at the annual meeting in Rochester, New York.

1967 Norman A. Beck (D) is the Poehlmann Professor of Theology and Classical Languages and chair of the department of theology and philosophy at Texas Lutheran University. Fairway Press recently published his *The New Testament: A New Translation and Redaction*, a new edition of the New Testament, translated from the Greek, that remarks on the anti-Jewish polemic, sexism, and anti-Roman cryptograms in the text, as well as reflects on the New Testament as a means of grace. His email address is nbeck@tlu.edu.

Noah Martin (M) recently self-published *Tears in a Bottle, Comfort for Life's Hurts*, a book that took him more than five years to write. It incorporates some of his experiences from New Day Inc., a nonprofit counseling and community center he founded in Johnstown, Pennsylvania, in 1978 with his wife, Sandy. The book also offers scriptural and personal vignettes for those who grieve.

Ervin G. Roorda (M) serves part time as spiritual care coordinator at Vista Care Family Hospice in Dallas, Texas, whose



photo: Chrissie Knight

Class of 1961 and friends (front row, left to right): Bill Brower (guest), Elaine Brower (guest), Allen Yuninger, George Johnson, Art Endo (Class of 1963), Dolores (Press) Kesel, Herman Dykes, Joan Chin Miller, Chase Hunt, and Isobel (Mackay) Metzger (guest); (middle row, left to right): Hanneke Beeners (guest), Dick Hughes, Jim Hartsoe, Judy (Kingston) Bjorkman, Abigail Rian Evans (Class of 1968), Bob Beringer, John Miller, Suzanne Hunt, and Bruce Metzger (Class of 1938); (back row, left to right): Bill Beeners (Class of 1948), Howard Childers, George Hollingshead, Harry McElroy, Tom Erickson, Otto Zingg (Class of 1962), Ron Rice, Denny Walker (Class of 1962), George Aberle, and Dick Gronhovd.

Class notes



funny you should remember

If you have humorous anecdotes or photographs relating something funny from your days at Princeton Seminary, send them to us at Funny You Should Remember, c/o *inSpire*, P.O. Box 821, Princeton, NJ 08542-0803 or by email to inspire@ptsem.edu. Of course, the editors reserve the right to decide what is appropriate for this column.

I think that I shall never see...

It was one of those days: two midterm exams in a row, and to top it off, both were in the same classroom. I was in my first year at Princeton and very anxious about taking my first graduate exams. Between exams, I decided to forgo lunch and remain in the classroom to do some extra studying. It was tedious studying for church history; names, dates, and places started to run together in my mind as I crammed in the large, empty room. My mind and eyes began to wander...and I let them go. I took in the autumn scenery of the campus. The ivy walls, lunchtime voices, and treasure chest of autumn trees took me from my notebook and to the large windows. As I surveyed the Princeton landscape, I noticed one golden maple tree in particular. It was perfect. Each golden leaf was brighter than the next, and together they created a solid ball of autumn gold. I quickly searched the campus for a more beautiful tree, but could

not find one that measured up to that golden maple. I stood at the window admiring God's handiwork, wishing I had felt so at ease during my first exam. Then a smile slowly spread across my face, which quickly turned into laughter.

"That's my tree!" I said. "It's in my backyard!" My voice echoed through the classroom. The golden maple was in the backyard of my apartment on Alexander Street, about a block away. It was my tree!

I felt great, ready to take whatever exam the professor threw at me. I turned to go back to my seat in the empty classroom—which was no longer empty. Five classmates were staring at me. But I walked back to my chair with a smile on my face and confidence in my step, not caring what they thought of me—because I had the most beautiful golden maple tree in Princeton right in my own backyard.

submitted by Keith M. Curran, Class of 1981

motto is "Live all the days of your life." He retired on May 31.

1968 William Presnell (M) serves as the associate director of the Doctor of Ministry program at Drew University. He lives in Madison, New Jersey.

Vernon J. Rice (M) writes, "I retired from the Prince of Peace Lutheran Church in Roseville, Minnesota, on July 1, 2000. I now preach once a month at Hmong New Life Lutheran Church in St. Paul and serve on the Hmong Ministry Strategy Task Force for the Twin Cities."

Daniel Nimcir Wambutda (M) is a professor in the religious studies department of the University of Jos in Nigeria.

1969 Vern E. McCarty (B) has been elected to the Atlanta City Council for District One in Atlanta, Georgia.

John Melin (M) was one of seventeen people on the Lutheran World Relief study tour to Kenya and Tanzania last August and

is now a member of the Lutheran World Relief speakers bureau. He has been retired for almost eight years and is an every Sunday supply preacher.

Paul Mundschenk (b) is a professor of religious studies at Western Illinois University. He writes, "I am ever grateful for my PTS experience."

1970 John A. Schmidt (B), who for twenty years served as pastor of the First Presbyterian Church in Willow Grove, Pennsylvania, is now pastoring Faith Presbyterian Church in Harrisburg, Pennsylvania. He earned a D.Min. from Columbia Theological Seminary in Decatur, Georgia, in 1995.

1971 Leslie Malakian (B) works part time at Trinity United Presbyterian Church in Modesto, California, and is self-employed through Malakian Financial.

Charles A. Swan (M) received a D.Min. from Knox Theological Seminary in Fort Lauderdale, Florida. His dissertation, gener-

ally themed "the urgency of preaching," is an expansion of his recent publication, *Power for Living in These Days: Meditations for an Everyday Faith*.

1972 Bruce G. Boak (B) is pastor of the First Presbyterian Church in Pittsford, New York.

1973 Robert Boenig (B)'s book *Anglo-Saxon Spirituality* has been published as Volume 99 in the distinguished Paulist Press Classics of Western Spirituality Series. He is an English professor at Texas A & M University.

Dennis L. Butcher (B) recently became executive director of L'Arche Winnipeg, Inc., an international, faith-based organization that provides homes for people with developmental disabilities. He lives in Winnipeg, Manitoba, Canada.

Robert G. McCreight (B) recently began an interim pastorate at Tower Presbyterian Church in Grove City, Pennsylvania.

Class notes

take a bow

Gerald A. Foster ('45M) and his wife, Betty, were honored this year by the Sunday Breakfast Mission and the American Leprosy Mission, both in Wilmington, Delaware. At the first event, more than 600 well-wishers attended and enjoyed the songs of Christian vocalist Wintley Phipps and the remarks of the Orlando Magic's Pat Williams. Foster will continue as president emeritus of the mission, which feeds more than 265 men every day and houses more than 100 men every night. The second event was held in appreciation for the Fosters' forty years of leadership with the American Leprosy Mission, an organization that seeks to show Christ's love to people with leprosy and to eradicate the disease with multidrug therapy.

Hugh MacKenzie ('73B, '87M) was recently awarded the United States Army's Meritorious Service Medal for his service in support of Operation Joint Endeavor (Kosovo). He is a reserve chaplain (LTC) and serves as the deputy officer in charge of the 113th Chaplain Support Team. His unit was mobilized for a 270-day tour of duty supporting the 1st Infantry Division out of Wurtzburg, Germany.

Daniel Erdman ('81B) and Iglesia Congregacional Unida in Albuquerque, New Mexico, where he serves as pastor, received a \$15,000 clergy renewal grant in December 2000 from the Lilly Endowment, Inc., so that he can use a four-month sabbatical to study hymns and liturgical music current in the Latino culture. The grant includes assistance to pay for an interim pastor during the sabbatical. When Erdman returns to the church, a concert featuring community musicians will be held. His email address is anne.daniel@juno.com.

Mary Liz Fitzpatrick Ivins ('88E) was among eight distinguished alumni/ae and one former principal inducted into the Notre Dame High School Hall of Fame (Lawrenceville, New Jersey) in March. She lives in Lawrence, New Jersey, and has served the school in many roles, including teacher, club moderator, department chairperson, and student government adviser. She is currently the assistant principal and chair of the curriculum council. Ivins has also introduced many students to the performing arts as director of local theater productions.

Anne (Chartier) Steele (b) is the twentieth president of Muskingum College, a 163-year-old liberal arts institution in New Concord, Ohio. Her goals for the college include strengthening its bonds with the community and promoting Muskingum nationally. Her husband, **Rollin Steele ('71B)**, pastors the Rix Mills and Cumberland Presbyterian Church congregations. The Steeles have one son, Shaylor.

1974 Zacharias Mar Theophilos (M) was a guest preacher in April at San Francisco Theological Seminary. He is metropolitan of the Mar Thoma diocese of North America and Europe, a church in communion with Reformation, Oriental Orthodox, and Anglican churches. Theophilos has served since 1991 as a member of the executive committee of the World Council of Churches.

1976 David Stanton Barnard (B) has been serving as part-time stated supply pastor at the United Church of Jasper, New York, a merger of Methodist and Presbyterian congregations. He continues his full-time work as school psychologist for the Addison Central Schools. His email address is stanton@linkny.com.

In February, **Douglas C. Halvorsen (B)** was named president and chief operating officer of The Evergreens, a continuing care retirement community in Moorestown, New Jersey.

1977 Gary Eller (B) is interim pastor at Keyser Presbyterian Church in Keyser, West Virginia.

Larry Farris (B, '89M) lives in Three Rivers, Michigan, "a wonderful small town." His book, *Dynamics of Small Town Ministry*,

was recently published by the Alban Institute. His email address is lwfarris@juno.com.

Alison Bonnie Halsey (B) was recently installed as pastor of the First and Franklin Street Presbyterian Church in Baltimore, Maryland, a 240-year-old church. A walking stick was presented to her at her installation, as it has been to each pastor at installation since being presented to the first pastor of the church by George Washington. ▼



Alison Bonnie Halsey (left) with her husband, William Hathaway (Class of 1977), and Joyce Krajian (Class of 1977) at Halsey's installation.

William Hathaway (B) is pastor of the First Presbyterian Church in Annapolis, Maryland.

Robert R. Kopp (B) writes that he and Rus Howard have collaborated on a new book for 2002: *Confessions of Two Irreverends*.

Joyce Krajian (B) is executive director of The Bridges Program, a school work program for Philadelphia high school students. She is currently producing a documentary film that presents Bridges as a replicable model to encourage other urban school districts and the private sector in those cities to partner in encouraging young people in the workplace.

John L. Vance (M), pastor of Westminster Presbyterian Church in Rock Tavern, New York, led a winter seminar in Queensbury, New York, titled "The Christian As Parent, Church Member, and Citizen." He is also adjunct professor of philosophy at the State University of New York at New Paltz.

Class notes

1978 Hilary H. Battle (B) is retired after serving as a chaplain in the United States Army and at a hospital serving the Ohio Department of Mental Health. He is teaching at a small Bible institution and self-published his first book of sermons, *All Things Come of Thee*.

Peter Bauer's (B) email address is bauer.peter_e@san-antonio.va.gov.

1980 Kathleen Bostrom (E, '83B) authored *Are Angels Real?*, recently published by Tyndale House.

Brad Calhoun (B) began an interim pastorate last September at Glendale Presbyterian Church in Glendale, California.

1981 R. Alex Chamberlain (B) is a hospital chaplain at Saint Luke's Regional Medical Center in Boise, Idaho. His email address is humorme@micron.net.

William Chancellor (B), after five years operating an independent psychotherapy practice, recently began working as a full-time outpatient therapist for Laurel Behavioral Health in Westfield, Pennsylvania, providing individual and family counseling, mental assessments, and referrals.

Gervaise Angelo Clarke (M) was featured in the "Extraordinary People" section of Newark, New Jersey's *Sunday Star-Ledger*. He is chaplain to the Orange, New Jersey, police and fire departments and rector of the Church of the Epiphany, also in Orange. The article recognized Clarke as the first black to serve as chaplain to both Orange's police and fire departments, and for, after that first appointment, having been reappointed by the two following mayors.

1982 William M. "Bill" Hoyle (B) was recently called to pastor Clemmons Presbyterian Church in Clemmons, North Carolina.

Kristen Rouner Jeide (B) writes, "I continue to work on a part-time basis as 'minister-at-large' at Wayzata Community Church (UCC) while tending to my call as mother to our children, who are seven and five years old. I continue to work toward full certification as a spiritual director. I also serve on the board of my parents' ministry, The Pilgrim Center for Reconciliation. God is doing wonderful work through their forgiveness and reconciliation retreats in Rwanda and Burundi, Africa." She lives in Golden Valley, Minnesota.

Byron Edward Luckett Jr. (B) retired from the Air Force July 31 and was named honorably retired by the Presbytery de Cristo on August 7. He and his wife, **Kathryn ('82E)**, live in Las Vegas.

Paul D. Matheny (B) has just begun service as a missionary for the PCUSA. At Union Theological Seminary in the Philippines, he is professor of Christian theology and director of the Th.D. program and his wife is professor of biblical studies and Old Testament. He writes, "We have been all over the Philippines visiting poor villages and communities. We were in Payatas where the recent disaster of a garbage slide killed more than 280 people and in Manila during the coup attempt. In fact we were, by accident, very close to the violence." His email address is matheny@mozcom.com.

1983 Rosemary Jeffries (E), a member of the Sisters of Mercy order, was named president of Georgian Court College in April. Georgian Court, located in Lakewood, New Jersey, is one of only three women's colleges remaining in the state.

Terry Minchow-Proffitt (B) writes, "I've accepted the call as pastor of Delmar Baptist Church in Town and Country, Missouri (the St. Louis area), after serving for seven years as pastor of Broadview Baptist Church in Temple Hills, Maryland. My wife, Sandy, recently graduated from medical school at the University of Maryland and will begin her residency in family practice at St. John's

Mercy Medical Center. We have two children, Zachary, 12, and Hannah, 10. Goodbye Orioles, hello Cardinals! We'd love to hear from you." His email address is delmarbc@juno.com.

1984 John McCall ('84B) writes, "There is a real hunger [in Taiwan] for spiritual formation, for a way to make a connection between one's Christian faith and one's daily life." Along those lines he recently led a retreat for seventy laypeople called "Make Time for God." He was also looking forward to leading retreats for aboriginal people and for university chaplains. He teaches preaching, theology and practice of ministry, and a course for laypeople called "The Ministry of the People of God" at Taiwan Theological College and Seminary. "The Spirit is at work here," he says, "and I count it a privilege to be a partner with the Taiwanese Presbyterian Church at this time." [See summer/fall 2000 *inSpire* story by McCall about his experience in Taiwan.]

James C. McCloskey III (B) is the founder of Centurion Ministries, a Princeton-based organization that works to free innocent people from prison. To date, the organization claims to be responsible for freeing and exonerating twenty-two innocent people who have spent an average of fifteen years in prison, serving life sentences or facing the death penalty. McCloskey recently lectured on "Convicting the Innocent in America" at the Fairleigh Dickinson University campus in Madison, New Jersey.

In April, **Pamela J. McShane (B)** was ordained to the ministry of Word and Sacrament in the Presbyterian Church (USA) and installed as pastor of Princeton Presbyterian Church in Springfield, Pennsylvania, a suburb of Philadelphia.

Amy Sass Sigmon (B) and **Lawrence (Mack) McBride Sigmon ('82B)** graduated in May from Columbia Theological Seminary in Decatur, Georgia, with D.Min. degrees. They wrote a joint dissertation titled "The Problems and Possibilities of Clergy

Class notes

Couples Serving the Single Parish." Mack is pastor of Peace Memorial Presbyterian Church and Amy is pastor of the Church of the Reconciler, both in Clearwater, Florida. Classmates can reach them at amymack@tampabay.rr.com.

Deborah (E) and Walter Wagner ('88E) live in Bethlehem, Pennsylvania. Deborah works at Jerusalem Lutheran Church in Allentown, Pennsylvania, and Walter retired July 31, after pastoring Christ Lutheran Church in Allentown. He is an adjunct professor at Moravian Theological Seminary in Bethlehem.

Gary Wilburn (P) lives in New Canaan, Connecticut, with his wife, Bev. He was recently appointed to the Waveny Care Center Board of Directors and will serve as a liaison between Waveny and the New Canaan Clergy Association.

1985 Stephen Heinzl-Nelson (B) earned a D.Min. from Columbia Theological Seminary in May. He lives in Allentown, New Jersey.

Antonia Malone (E) offered a Lenten reflection in March on traditional works of mercy as found in Matthew 25:31-46, at St. Mary's Parish in Colts Neck, New Jersey. She is professor of religious studies at Seton Hall University in South Orange, New Jersey, and a founder of New Jersey Pax Christi, a branch of the International Catholic Peace Movement. ▼



Antonia Malone made new friends on a recent trip to Haiti.

Rodney Petersen (D) coedited and contributed a chapter to *Forgiveness and Reconciliation: Religion, Public Policy, and Conflict Transformation*, published by Templeton Foundation Press in May. He is executive director of Boston Theological Institute and lives in Newton, Massachusetts.

Katherine Jameson Pitts (B) began a new pastorate as copastor of Community Mennonite Church in Lancaster, Pennsylvania, in February. She previously served Salina Mennonite Church in Salina, Kansas. Her email address is kjpitts@mennonite.net.

1986 Carol M. Norén (D) was recently promoted to full professor at North Park Theological Seminary in Chicago, where she holds the Wesley W. Nelson Chair of Homiletics. She has also been named contributing editor of *The Minister's Manual*, an annual publication by Jossey-Bass.

Audrey Schindler (B) has recently been appointed director of continuing education for the Synod of Victoria in Melbourne, Australia.

Cindy Strickler (B) is director of pastoral care at Somerset Medical Center in Somerville, New Jersey. She recently led a series of seminars titled "A Healing Ministry for Today" at the Presbyterian Church of Falling Spring in Chambersburg, Pennsylvania. Her husband, David, pastors the Hungarian Reformed Church in Manville, New Jersey.

1987 Martin R. Ankrum (B) was installed in March as pastor of the First Presbyterian Church in Greensburg, Pennsylvania.

Timothy W. Crowley (B) is an attorney with Cummings & Lockwood. He lives in Madison, Connecticut.

Peter Kim (B) has been pastor of the Community Presbyterian Church of

Bellflower in Bellflower, California, since Christmas 2000.

1988 Joseph L. Castleberry (B) is currently serving as academic dean of the Assemblies of God seminary in Quito and directing a new church-planting/community development project among Afro-equatorian people in northern Ecuador. He finished his Ed.D. degree in International Educational Development at Teachers College, Columbia University. His email address is josephcastleberry@hotmail.com. ▼



Joseph Castleberry (center) at the ground-breaking ceremony for a new church building in Quito, Ecuador.

Lisa Larsen Henderson (B) serves as parish associate at the First Presbyterian Church in Livermore, California, so she can be a stay-at-home mom for her baby, Colin, and two-year-old, Ryan. She writes, "I'm delighted to keep my hand in ministry without sacrificing the at-home experience with my sons."

David Huegel (B) is the developer and founding pastor of a Spanish-language Disciples of Christ congregation in Sugarland, Texas, named Iglesia Cristiana Renacer (New Birth Christian Church).

Forbes Walker (M), after spending twelve years as a parish minister near Glasgow, Scotland, is now a full-time school chaplain in a large, coed day and boarding school in Ascot, near Windsor. The school has a Christian foundation and worship tradition,

Class notes

but, he writes, it “nevertheless comprises people of many other faiths and of none,” which is “a challenge and a refreshing change from parish ministry.” His email address is revfw@hotmail.com.

1989 Michael J. Avila (M) presented a workshop in Hasbrouck Heights, New Jersey, titled “Adults in Transition: Retirement in the Twenty-first Century.” He belongs to the Sojourners Family Resource Center.

Young Ho Kim (M) is the pastor of Hansarang Jesus Church in Cresskill, New Jersey.

Irene King (B) is the director of Community Partnerships and Service Learning for Sarah Lawrence College in Bronxville, New York. Her email address is tortugahonduras@hotmail.com.

Since 1998, **Allan C. Lane (B)** has been serving as minister of Coldstream Presbyterian Church in Toronto, Ontario, Canada. His email address is allanclane@aol.com.

Daniel J. Lundquist (B) was ordained on November 5, 2000, in the United Church of Christ and is currently the interim pastor at Rutherford Congregational Church in Rutherford, New Jersey. He and his wife, **Mary Kate ('92B)**, live in Belle Mead, New Jersey.

1990 Edward Harper (B) pastors Macedonia Baptist Church in Marlboro, New Jersey.

1991 Glenn Perica (B) recently earned a Doctor of Ministry from Austin Presbyterian Theological Seminary. He is head of staff at Central Presbyterian Church in Longmont, Colorado. His email address is glenn@centralpres.net.

Beth M. Sheppard (B) is reference librarian and instructor in biblical studies at



Weddings

Rhonda Lynn Aiken and Scott Miller Gibson ('88M), December 15, 2000
Jennifer Lynn Lindquist and Mark R. Orten ('92B), June 23, 2001
Carmen Lynnette Aiken ('98B) and Donald James Isaac, May 26, 2001
Amy Elizabeth Salmon ('00B) and Jeffery Allan Lincoln, September 30, 2000

Births

Trevor James to Ann Palmerton ('86B) and Brad Binau ('82B, '87D), May 2, 2001
Thomas James “TJ” adopted by Ann Fitzgerald ('88B) and Frank ('78B) Aichinger, April 25, 2000
Colin Andrew to Lisa Larsen ('88B) and Craig Henderson, October 1, 2000
Alexandra Scoville to Dayle Gillespie Rounds ('89B, '97M) and Stephen Rounds, May 6, 2001
Stephen Burke to Missy and Drew ('94B) Clark, June 8, 2001
Charles “Charlie” McDaniel to Melissa Anne (May) ('94B) and Jim Rogers, December 16, 2000
Colin David to Martie Sharp Bradley ('95E) and David Bradley, March 9, 2001
Tessa Clare to Donna Ray ('95B) and Harry Van Buren ('95B), November 20, 2000
Nathaniel Everett to Diana Brawley ('96B, '97M) and Neal Magee ('97B), July 17, 2001
Hannah Lee to Kari and Jay ('98B) Rowland, March 17, 2000
Lilly Patricia to Kari and Jay ('98B) Rowland, May 22, 2001
Kayla Thomas to Melissa and Matthew Fry ('99B), February 19, 2001
John Bertin to Sara ('99B) and Jean-Bertin Tonje, April 23, 2001

Southwestern College in Winfield, Kansas, where she and her husband, James, live.

1992 Jim Newton (P) is minister of spiritual growth at Plymouth Congregational United Church of Christ in Des Moines, Iowa.

1993 Mark Barger Elliot (B) wrote *Creative Styles of Preaching*, recently published by Westminster John Knox Press. He is pastor of Riverside Presbyterian Church in Riverside, Illinois.

Patricia M. B. Kitchen (B), associate pastor of Bryn Mawr Presbyterian Church in Bryn Mawr, Pennsylvania, has shifted her responsibilities from adult education to mission.

Joseph Samuel Pagano (B) earned a Ph.D. in religious studies at Marquette University in May. His dissertation is titled “The Origins and Development of the

Triadic Structure of Faith in H. Richard Niebuhr: A Study of the Kantian and Pragmatic Background of Niebuhr's Thought.”

1994 Minoru Nakano (M) writes, “I finally finished my dissertation and submitted it to Claremont Graduate University (New Testament studies). I received my Ph.D. in January 2001. In April, I started teaching at Tokyo Union Theological Seminary as a full-time lecturer in New Testament.”

David Widmer (B) is associate pastor of the First Presbyterian Church in Manasquan, New Jersey.

1995 Susan S. Alloway (B) is studying spiritual direction at San Francisco Theological Seminary, conducting spiritual direction and retreats, and doing pulpit supply. She is “poor but happy.”

Class notes

Martie Sharp Bradley (E) and her husband, David, recently purchased a home in Grand Rapids, Michigan. Their email address is martbrad@hotmail.com.

Kye Won Lee (M) is an instructor in theology at Sydney College of Divinity in Sydney, Australia, and founding pastor of a Korean Presbyterian congregation there. His email address is kyewon.lee@wima.edu.au.

Maryla K. Meagher (B) is the first woman pastor/head of staff of the First Presbyterian Church in Lansdowne, Pennsylvania, an inner-ring suburb of Philadelphia. Her email address is marylak@msn.com.

Donna Ray (B) and **Harry Van Buren ('95B)** have a five-year-old daughter, Annelise, and a new baby girl, Tessa Clare. They live in Cedar Falls, Iowa, where Harry teaches in the business school at the University of Northern Iowa and Donna is pursuing ordination in the Episcopal Church. Their email addresses are donnaeray@aol.com and harryvb@aol.com.

Raquel A. St. Clair (B) spoke at a Founder's Day luncheon of the North Shore Area Section of the National Council of Negro Women, on the topic of "Leave No One Behind...Sisters Stepping Out and Making Greater Strides." She is executive minister of St. James African Methodist Episcopal Church in Newark, New Jersey, and a Ph.D. candidate at PTS.

Frank M. Yamada (B) is instructor of Old Testament at Seabury-Western Theological Seminary in Evanston, Illinois. His email address is fyamada@seabury.edu.

1996 Dwight P. Davidson (B) and his wife, Kari, will be commissioned as American Baptist Churches (USA) international missionaries to Yokohama, Japan, this fall. Dwight will be teaching in the Kanto Gakuin mission schools of the Japan Baptist Union and working with churches in the

area. His email address is dkasdavidson@worldnet.att.net.

George R. Gunn Jr. (B) was recently featured in the "CEO Portrait" section of *Philadelphia Business Journal*. He is the vice chairman and chief executive officer of ACTS Retirement-Life Communities in West Point, Pennsylvania. In the profile, Gunn remarked that his best decision was "to follow my heart to 'bag' a thirty-year career in the advertising agency business at age fifty-three and to go to seminary," and that his worst decision was "wrestling too long with the decision to go to seminary."

Amy Jelensperger (B) recently became the minister of the three churches in the Elk County Presbyterian Parish in Pennsylvania: the First Presbyterian Church in Ridgway, Wilcox Presbyterian Church, and Elkton Presbyterian Church in Dagus Mines. Jelensperger says, "I like to think of it as one church with a whole lot of people."▼



Ross Purdy (B) was installed in March as pastor of the First Presbyterian Church in Burbank, California.

Michael Wilson (B) pastors Chestnut Level Presbyterian Church in Quarryville, Pennsylvania, a historic church founded in 1711. He and his wife, Tricia, have a toddler, Julia.

Richard Zeigler (B) is involved in campus ministry at Middle Tennessee State University.

1997 Richard K. Gelson (B) was installed in January as associate pastor of Lower Providence Presbyterian Church in Eagleville, Pennsylvania, near Philadelphia. His ministry focuses on spiritual discipline and growth. His email address is revgel@altavista.com.

Heather Shoup (B) was ordained May 27 in Oak Park, Illinois, and has begun her call as associate pastor of the First Presbyterian Church in Lawrence, Kansas. She is responsible primarily for outreach to Kansas University, contemporary worship, and adult education. Her email address is heather@minister.com.

1998 Carmen Aiken (B) recently moved to Texas with her new husband, Donald Isaac, whom she married in Miller Chapel this May. Her email address is mrcisaac@msn.com.

Andrew Chaney (B) was installed in February as associate pastor at Providence Presbyterian Church on Hilton Head Island, South Carolina. His email address is islandchaney@aol.com.

Natalie W. Ford (B) pastors the First Presbyterian Church in Cleveland, Oklahoma.

Greg B. Jones (B) is a Ph.D. student at Union Theological Seminary in New York City and assistant vice president and senior technical officer at JPMorganChase and Company. His email address is gj64@columbia.edu.

We're not ignoring you!

The editorial staff of *inSpire* receives many class notes every year and tries to print them all. But because the magazine is published three times a year, it sometimes doesn't include recently submitted class notes. If you don't see your class note here, please be patient. It will appear in a future issue.

Class notes

On the Shelves

On the Shelves features book recommendations from Princeton Seminary faculty and staff to help alumni/ae choose books that contribute to their personal and professional growth.

Brian K. Blount, associate professor of New Testament

The Bible and Liberation: Political and Social Hermeneutics, edited by Norman K. Gottwald and Richard A. Horsley. (Revised Edition. Maryknoll: Orbis Books, 1993.) These essays come from a wide-ranging spectrum of theologians who investigate the social location of biblical texts while also paying attention to the social context of the reader.

The Bold Alternative: Staying in Church in the 21st Century, by Gary W. Charles. (Louisville: Geneva Press, 2001.) Gary Charles studies individuals in mainline churches to determine what's behind their decision to stay and serve in an environment where membership in mainline churches has been in decline.

Jack W. Stewart, Ralph B. and Helen S. Ashenfelter Associate Professor of Ministry and Evangelism

Church and Denominational Growth, by David Roozen and C. Kirk Hadaway. (Nashville: Abingdon Press, 1993.) Despite its aging, this book remains the best in-depth, well-researched explanation of how and why congregations and denominations do and do not grow numerically: "The reality is that individuals are approaching the church in a much different way than they did in the past."

The Church in the Power of the Spirit, by Jürgen Moltmann. (New York: Harper & Row, 1977.) Most academic observers of the contemporary church point to a deepening ambiguity about the nature and mission of the church. In a mountain range of works on ecclesiology, Moltmann's book remains larger and more distinguished than the rest.

Richard Kannwischer (B) was called as pastor of Central Presbyterian Church in Summit, New Jersey. He and his wife, **Kelly Beckham Kannwischer ('99B)**, lived in Houston until recently.

Jake Kim (B) is "having a great time in the ministry here at the Second Congregational Church in Rockford, Illinois! What price can you put on personal happiness?" His email address is jubilee47@aol.com.

Jeffrey E. Lee (M) joined the Institutional Ethics Committee of St. Francis Medical Center in Trenton, New Jersey. He is pastor of the Church of St. Joachim, also in Trenton.

Chad C. Pecknold (b) is pursuing a Ph.D. in systematic theology at Cambridge University under the supervision of David Ford.

Jay Rowland (B) writes, "I now serve as associate pastor for the First Presbyterian Church in Rochester, Minnesota, after my first call as solo pastor in Norriton, Pennsylvania, for two and a half years. I'm having a great time! I love being part of a staff and being able to specialize in pastoral care and hospital visitation (here in the home of the Mayo Clinic) and in Christian

education. I've never been more excited about ministry and serving Christ and his people. I am so thankful. It's like being in seminary again, but it's 'real.' Former friends and classmates, please email me—we're losing touch!" His email address is fpc_jay32@hotmail.com.

Elizabeth Terrill (B, '99M) is pastor of the St. Peter United Church of Christ in Wadesville, Indiana. She was ordained to the ministry of Word and Sacrament in the UCC earlier this year.

Daniel White (B) lives in Naperville, Illinois, and is pastor for worship and young adults at Christ Church of Oak Brook.

1999 Darrell LaRue Armstrong (B) was honored by his congregation, Shiloh Baptist Church of Trenton, New Jersey, when they hosted an event to celebrate his first anniversary as pastor of their church. Armstrong is only the church's third pastor in the last one hundred years!

Matthew Fry (B) is pastor of the United Presbyterian Church in Freeport, Pennsylvania. He and his wife, Melissa, welcomed their first child, Kayla, on February 19. The proud parents have pictures on display on their web site: [\[stead.com/index.html\]\(http://stead.com/index.html\). Matt's email address is upcf@penn.com.](http://frydays.home-</p>
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Jeff Towne (B) is pastor of youth mission and ministry at University Presbyterian Church in Seattle, Washington, where he lives with his wife, **Carin ('99b)**.

2000 Amy Elizabeth Salmon Lincoln (B) was called in October as associate pastor for family ministry at the First Presbyterian Church in Mendham, New Jersey, and was ordained as a minister of Word and Sacrament in December. She married Jeffrey Lincoln in September. She writes, "The year 2000 is one I won't soon forget!" The couple now lives in Neshanic Station, New Jersey. Amy's email address is amy.lincoln@verizon.net.

Carol Ann North (B) is an English teacher in the Prince George's Public Schools in Washington, D.C.

Sam Park (B) is the youth director at Arumdaun Presbyterian Church in Plainview, New York.

2001 Jeffrey E. Ugoretz (B) is pastor of Christ Presbyterian Church in Hamilton, New Jersey. His email address is theophilus@writeme.com.



outStanding in the field

Poet and Pastor

in Rural Kansas

by Kent Annan

Whenever George Pasley, Class of 1997, returns to Princeton (three times so far) he takes time to help wash dishes in the cafeteria, which he did most recently after breakfast a week after Easter. He was at PTS to read his poem "Therefore, Let Us Celebrate" as part of the Seminary's Easter Octave celebration of the eighth and final day of the traditional high feast of Easter. He washes the dishes because he enjoys it and because he has three years of good memories among the suds as a student. This is not the practice of most PTS alums.

Neither is working as a shepherd nor earning a B.S. in agriculture, which were both along Pasley's path to becoming pastor of two congregations in rural Kansas—Garnett Presbyterian Church in Garnett (pop. 3500, whose main industry is three retirement homes and related services) and Miami Presbyterian Church, which is forty miles from Garnett and not in a town.

Pasley, 46 and a bachelor, grew up in the country—Kansas, Indiana, then a family farm in western Maryland. In Maryland, while working as a shepherd (really; he even had his own flock) and sheep shearer, Pasley became extensively involved in ministry at the First Presbyterian Church of Howard County in Columbia, Maryland, an 800-member congregation. Recognizing his gifts, people at the church encouraged him to attend seminary, an idea he had toyed with. He followed their advice to Princeton and prepared for his next vocation.

Poetry was always part of the mix as Pasley trained for the ministry of Word and Sacrament, though it was only a recent addition to his life. "About a year before seminary, a poem just came to me while I was praying," he says. "The poem kind of answered this desperate prayer. After that I started to write." Since he wasn't a liberal arts major, Pasley hadn't written or read much poetry to that point. But he started to write regularly and to share his poetry with friends. On special occasions like Easter or

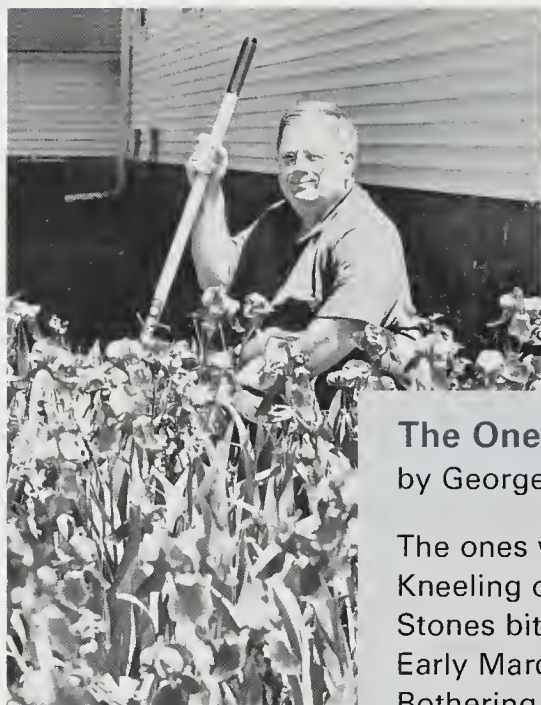


photo: George Pasley

George Pasley helps his church's flowers to bloom.

Christmas, Pasley distributed copies of his poetry as a gift to the PTS community through the mailboxes of students, faculty, and staff.

Now his poems appear regularly on the back of his church bulletins, "because if they don't, some people start to ask me why I'm not including them." Seven or eight times a year, he delivers a long poem as a sermon.

But the confluence of poet and pastor involves more than sprinkling poetry into his ministry. An admirer of Wendell Berry (a celebrated poet/writer and farmer who lives on a farm in Kentucky), Pasley thinks the pastor's and poet's roles in the community are almost identical.

"The job of both pastor and poet is to look and listen and understand," he says. "You're supposed to see below the surface and beyond the end of the day."

As pastor, he has led his two congregations to employ their resources faithfully. Last year the Garnett church aimed to add ten members to their rolls; they added nine. Unfortunately, they also lost one member, a man who at 107 years old may have been the oldest Presbyterian elder in the country, says

Pasley, "though I was pretty glad we only had one die."

"With only fifty members, many over seventy-five years old, it's hard to do a whole lot," he says. "But we have our building, so we use that. God has been answering our willingness." For example, the congregation set the goal of helping single parents. They

then had the opportunity to provide needed space for Head Start, a child development program that serves low-income children and their families, to use for its family counseling and speech therapy. They are also trying to invite the wider community to three events at the church per year, which so far have included a lecture by a parenting expert and a piano concert by PTS

director of music Martin Tel.

In a way uniquely possible in a small town, Pasley is involved throughout the community. He is secretary of the Lion's Club, secretary of the Big Brothers Big Sisters chapter, secretary of the minister's fellowship, and on the library board. He turned down being secretary of the Rotary Club, "because I thought that would be too much."

Speaking slowly, with a bit of country drawl, Pasley winds his stories through the names and histories of people and places. In Garnett, he has taken up "flower gardening." His parsonage garden of zinnias, peonies, and two large hibiscus shrubs is on the main street right across from city hall, so everyone in town sees his (God's?) handiwork. Which seems symbolically appropriate for this poet/pastor. People pay attention to Pasley while he pays attention to them, to what is below the surface, to what is beyond the end of the day. ■

The One Who Spends an Hour

by George Pasley

The ones who spend an hour
Kneeling on cold moist earth
Stones biting at their knees
Early March wind
Bothering at their backs
Planting peas dried and wrinkled
Know what a promise is,
Know the love that makes it
Know the joy that seals it
Know the faith that keeps it
Know the hope that binds it
To the harvest, yet to come.

 outStanding in the field

Librarian Gives Voice to the Saints

by Kent Annan

Andrew Scrimgeour, PTS alum and library director at Drew University in Madison, New Jersey, sometimes goes to the library at odd hours, a master key being a benefit of the job. People have asked him whether being alone in the old building and walking among its stacks of books late at night is spooky. "No," he replies. "Though I might look alone, I'm actually among old friends."

Scrimgeour (pronounced Skrim-jor), who preaches regularly in area churches, is currently working on a sermon with All Saints' Day in mind. "I want to preach about the communion of saints from the perspective of the library," he says. "You know, the saints in the stacks."

"We treasure, certainly in the Reformed and mainline traditions, the whole history of witness—whether in the first, fourth, sixteenth, or nineteenth centuries. The pendulum of scholarship and theological sensitivity is always shifting. For example, women's studies scholars have reclaimed so many lost voices, and suddenly the richness of women's voices is present. The library's responsibility is to ensure that all of those voices are speaking and continue to speak."

These days those voices can also be heard on the Internet—a new challenge for librarians. Not to worry, says Scrimgeour, who in 1999 earned a Ph.D. in information science and technology from Drexel University, the Internet is not going to displace the book.

And surrounded by the stuff of books is right where Scrimgeour wants to be. He moved to his current position a year ago with his wife, Dorothy, and their sixteen-year-old daughter, Meghan, from serving as dean of libraries at Regis University, a Jesuit institution in Denver. The lists of what Scrimgeour enjoys and of his current duties

read almost identically: collection development (Drew holds 500,000 bound volumes), development of library services, direct work with faculty, teaching research skills to students, teaching an occasional course in religious studies, shaping a staff, building and renovation projects, raising money, working with donors, and (he laughs in disbelief at his good fortune) even preaching occasionally at campus chapel services.

So perhaps it was not surprising that Scrimgeour discovered a few years ago that his DNA included a librarian gene. Henry Scrimgeour, a Scot from Dundee, was a

"A library is as holy a place as any temple is holy because through the words which are treasured in it, the Word itself becomes flesh again and again and dwells among us and within us, full of grace and truth."

—Frederick Buechner



Andrew Scrimgeour in front of the Drew University library.

photo: Kent Annan

Renaissance bookman and scholar in the sixteenth century who helped Calvin develop the library in Geneva. He was also in charge of one of the great private book collections in Europe at the time, the Fuger collection, now housed in the Vatican.

That was the nature. Princeton provided the nurture.

Scrimgeour credits PTS (M.Div. in 1971, Th.M. in 1975) for his academic and spiritual formation. Professor emeritus W. J. Beeners taught him about speech and preaching, which has served Scrimgeour well ever since. Professor Diogenes Allen, he says, "gave me my ethical compass." Charles Willard, then the PTS librarian, invited him to a vocation.

Discouraged about the opportunities for teaching in the academy in the early 1970s ("I saw colleagues who were my intellectual superiors end up driving trucks for their fathers-in-law"), he talked with Willard, who said there was a need for well-qualified people to head theological libraries and that he needed a research assistant. He offered the position to Scrimgeour, as long as he would simultaneously pursue a library degree. Scrimgeour accepted, began a master of library service degree at Rutgers University, and has never regretted the decision.

In predictable ways, his education at Princeton has been influential. In Speer Library he learned the value of primary sources for research, of having an extensive primary and secondary resource collection, of archiving, of working in other languages. "I began to know what a good research collection was all about," he says.

But Princeton affected more than Scrimgeour's work with books.

"The way I have approached my whole life is as ministry, and that is because of Princeton," he says. "As an administrator I have responsibility for shaping a staff and for working with the faculty. So a big part of the job is working with people, finding the best in people, helping them to make major contributions. The pastoral arts that I learned in Princeton have been the way I have approached personnel management."

"I've taken my fair share of management courses, and they've been valuable. But I wouldn't trade them for what I learned in Seminary. You learn a realism about other people and about the nature of human beings. But, because of our tradition, you also learn about forgiveness and reconciliation and compassion, which management theory doesn't usually address. Too often management theory at its core is making people cogs in someone's machine. I think the pastoral arts bring something that management theory doesn't. The ideal, obviously, is to bring the two together."

As he works to give voice to the saints, Scrimgeour brings together management, ministry, and scholarship. ■

investing in ministry



The Reverend Chase S. Hunt is the Seminary's director of planned giving.

Let me take this opportunity to bring to your attention a nationwide program that is beginning now in New Jersey. It is a community awareness campaign designed to encourage all of us to include provision in our wills and estate plans for charitable organizations that have a special place in our hearts. In our region this activity is known as LEAVE A LEGACY™ New Jersey, but other LEAVE A LEGACY™ campaigns are springing up from coast to coast as helpful reminders to consider providing in this way for churches, the Seminary, and other philanthropic causes with whose mission we resonate.

I think having a will drawn is an opportunity of a lifetime, a unique and highly personal opportunity both to remember children and family members and others dear and to provide after we're gone for those charitable causes that were important to us while we were here. To do so bears eloquent witness to the importance we place on our responsibility to be faithful stewards of all that God has entrusted to us, and is also wonderfully helpful to the institutions we support. The alternative, of course, is to let the laws of the particular state in which we reside determine how what we have accumulated through a lifetime of effort will be distributed. Not a very satisfying prospect!

Recent research shows that while some seventy-five percent of us in this country make charitable gifts during our lifetimes, just five percent sustain our support of the causes important to us through charitable bequests. Princeton Seminary is fortunate to have many alumni/ae and friends who remembered our institution through bequests in years past, as well as others who have informed us of provisions they currently have in their wills or through planned giving arrangements to extend their support into the future. We welcome those who have done so into our Legacy Society as one expression of our gratitude for their thoughtfulness.

As these LEAVE A LEGACY™ campaigns are introduced both here and in other parts of the country, may it prompt you to give serious thought to this matter and to consider making such provision for Princeton Seminary and other philanthropic causes, if you have not already done so. For more information, please contact me at the Seminary or visit our web site at www.ptsem.edu.

Gifts

This list includes gifts made between March 16, 2001, and June 20, 2001.

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 Princeton Theological Seminary for preparing me
 for 50 years of ministry
 Princeton Theological Seminary Grounds and
 Maintenance Staff and Kitchen Staff
 Princeton Theological Seminary Professors and
 the fine education I received
 Princeton Theological Seminary's financial aid and
 support during my years at seminary
 1940-1943
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 received while a student
 Princeton Theological Seminary's generosity to a
 young Irish Presbyterian many years ago
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 Princeton Theological Seminary
 Princeton Theological Seminary Professors and
 the fine education I received
 Princeton Theological Seminary's generosity to a
 young Irish Presbyterian many years ago
 Princeton Theological Seminary's Miller Chapel
 The Reverend Dr. Charles F. Stratton ('51B/'80D)
 The Reverend Ruth Ellen Stratton ('80B)
 The Reverend Dr. David B. Watermulder
 ('45B/'48M)
 My marriage in Miller Chapel on May 26, 2001

The Reverend Dr. Lawrence A. Chamberlain Scholarship Endowment Fund

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The Reverend Dr. Lawrence Albert Chamberlain
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In Appreciation of

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In Memoriam

*Blessed are the dead... who die in the Lord.
Yes, says the Spirit, they will rest from their
labors, for their deeds will follow them.*

Revelation 14:13



- | | | |
|---|--|---|
| <p>1931: Paul H. Bartel, notified July 2001, Santa Barbara, CA</p> <p>1932: John C. Corbin, May 15, 2001, Lakeland, FL</p> <p>Miriam D. Ulrich, notified April 2001, Mount Gretna, PA</p> <p>1934: John W. M. Whiting, May 13, 1999, Tisbury, MA</p> <p>1935: James G. Glenn, notified April 2001, Waverly, OH</p> <p>1939: James M. Crothers, March 22, 2001, Newville, PA</p> <p>Maurice E. Jones, January 2, 2001</p> <p>Frank Sperduto, February 10, 2000, Racine, WI</p> <p>1940: Albert S. Adams, March 13, 2001, Pitman, NJ</p> <p>L. Rodney Boaz, April 18, 2001, Newton, NJ</p> <p>Harry K. Gayley, March 31, 2001, Austin, TX</p> <p>John Earl Myers, February 26, 2001, Pittsburgh, PA</p> <p>Richard C. Smith, notified May 2001, Duarte, CA</p> <p>1941: John W. Beardslee, notified April 2001, New Brunswick, NJ</p> <p>William M. Hunter, notified May 2001, Waverly, OH</p> | <p>1942: Arthur Haverly, February 22, 2001, Raymore, MO</p> <p>Alvin B. Henry, January 1999, Flint, MI</p> <p>1943: Joseph E. McCabe, April 9, 2001, Cedar Rapids, IA</p> <p>1944: Irvin Willets Emmons Jr., February 16, 2001, Middletown, OH</p> <p>John H. Thompson Jr., December 3, 2000, Orlando, FL (Editor's note: We apologize for mistakenly including Mr. Thompson under the Class of 1964 in the spring 2001 issue.)</p> <p>1945: John A. Sensenig, April 28, 2001, Lakeland, FL</p> <p>1946: William Narum, May 23, 2000, Northfield, MN</p> <p>1947: Ruth E. Gard, notified April 2001, Monarch Beach, CA</p> <p>Earl B. Harris, August 9, 2000, Grants Pass, OR</p> <p>1948: William C. Bennett, February 7, 2001, Durham, NC</p> <p>C. Russell Stewart, May 5, 2001, Oxford, MD</p> <p>1950: James Perry Martin, June 29, 2001, North Vancouver, British Columbia, Canada</p> | <p>1952: James W. McClendon Jr., notified February 2001, Pasadena, CA</p> <p>Charles Templeton, June 7, 2001, Toronto, Ontario, Canada</p> <p>1956: Paul M. McKowen, February 5, 2001, Fremont, CA</p> <p>1957: William J. Evans, March 2001, Ft. Lauderdale, FL</p> <p>Theodore Seneca Nissen Jr., March 1, 2001, Kansas City, MO</p> <p>1962: Robert C. Holland, notified April 2001, Fresno, CA</p> <p>1967: Jocelyn S. Konigsmark, notified May 2001, Wayne, PA</p> <p>1968: Robert W. Branin Jr., March 25, 2001, DuBois, PA</p> <p>Rudolph W. Coleman, June 16, 2001, Dover, DE</p> <p>1971: Roger W. Rozeboom, June 10, 2001, Sheridan, CO</p> <p>1974: Martin C. Reif, February 5, 2001, Menlo, IA</p> <p>1989: David D. Miles, July 17, 2001, Austin, TX</p> <p>Paul H. Pittman III, April 12, 2001, Atlanta, GA</p> <p>1990: Ki Ho Kye, January 27, 2001, Ridgewood, NJ</p> |
|---|--|---|

REMEMBERING PROFESSOR OTTO PIPER

by Daniel J. Theron

During World War I, Otto Alfred Piper, who was from 1937 to 1962 professor of New Testament at Princeton Seminary, was found almost dead on the battlefield after suffering a direct hit under his right eye. This close encounter with death profoundly influenced his life. And though he seldom talked about it, he carried with him the scars, the blindness in his right eye, and the impaired vision in his left. A magnifying glass lies on the desk in front of him in his portrait that hangs in Stuart Hall. I often saw him in his study at 58 Mercer Street reading with that magnifying glass.

Despite impaired eyesight, Piper read widely and amassed a magnificent store of knowledge. He became a renowned professor in Europe, though he was not just a bookworm. He was interested and involved in German politics. Under the kaiser he was suspected of being a communist and was arrested and jailed, though soon released. Nevertheless, the arrest so affected his wife, Elizabeth, that her asthma, which had been in remission for a long time, returned and remained with her for life. When Hitler came to power in 1933, Piper left the country in opposition. (His wife was of Jewish descent.)

Hardship was part of the Piper family's history. Some of his ancestors were French Huguenots named Naveau. They had fled across the Rhine for religious freedom after the repeal of the Edict of Nantes. Now, under Hitler, the Piper family had to leave Germany. He took a teaching position at the University of Wales (1933–1937) and then came to Princeton Seminary in 1937 with his eldest son, Gero. His wife, his daughter, Ruth, and their younger son, Manfred, followed later.

During World War II both his sons were drafted into the U.S. Armed Forces.

The first service in Miller Chapel in January 1945 was a most memorable experience. According to PTS student Manfred L.

Geisler, at the end of the service Piper was asked to make an announcement. He went to the front of the chapel and, wiping tears from his eyes, read from a telegram from the U.S. Army that his son, Gero, had fallen in the Battle of Bastogne on Christmas Eve 1944. Chapel adjourned with a moving prayer.

Piper had been teaching a required course for middlers on the exegesis of I John. After chapel, his class went to Stuart Hall and wondered whether he would come. He was delayed, talking to those who were expressing condolences, but to the students' amazement he walked into the classroom fully composed and said, "Let us pray." In sharp contrast with the hatred unleashed by the war, Piper lectured about love and brotherhood as found in I John 3. It was as if he were saying to the class, "I will show you a better way: the way of love."

When the war ended, German cities were in ruins. Even Dresden, a center of art and culture that was of no military significance, had been mercilessly bombed by the British. Many Germans were devastated and in dire need. Piper began relief work. He collected clothing from wherever he could. We students were asked to help him sort and inventory every box. For years we spent many hours around the large Piper dining room table helping him. When the boxes were packed and sealed with a slip listing the contents, he would load them into his old black Dodge sedan and drive off to the post office to mail them. This went on until the mid 1950s. He was later recognized by the German government and awarded a medal for his relief work.

On Thanksgiving Day 1948 his wife, Elizabeth, had a severe asthma attack that she did not survive. Two years later, while on sabbatical in Germany, he married another Elizabeth. But due to the recent McCarran Act she was refused a visa, because as a school teacher she had belonged to a totalitarian organization. He came back alone. It

took more than a year and a half for Piper and his wife to resolve the impasse and get her to Princeton.

They were an important part of the Seminary community. Thursday afternoons during the proper seasons, dressed in overalls and wearing a large straw hat, Piper crawled around on hands and knees in his flower garden, planting and weeding. Memorable also were the regular Friday afternoons when he and his wife had New Testament graduate students to their living room for tea. During lulls in conversation, he was always ready to bring up subjects that he thought needed enlightenment. Piper was a friend of his students, a model of service and integrity, and a man of great learning. ■

Daniel J. Theron earned his Ph.D. from Princeton in 1950 and then taught on its faculty from 1952 to 1958. Now living in Hendersonville, North Carolina, he is retired and working on several writing projects, in addition to his being an avid tennis player. He recently published Out of Ashes: The Boers' Struggle for Freedom through the English War 1899–1902.

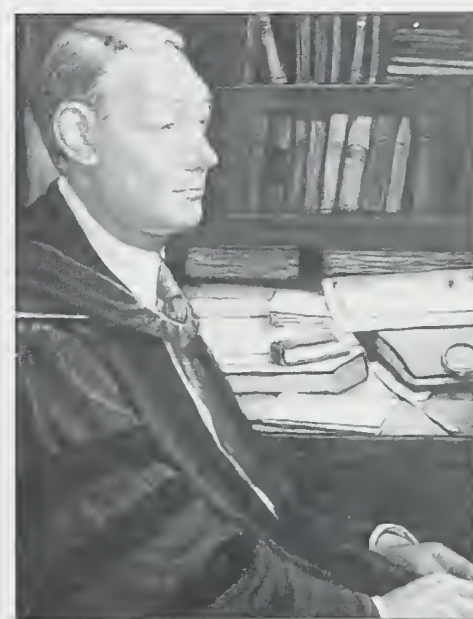


photo: Daniel J. Theron

This portrait of Professor Otto Piper (by Eileen Fabian) hangs in a classroom in Stuart Hall. The chair created in Piper's honor—the Otto A. Piper Professor of Biblical Theology—is currently held by Clifton Black.

con ed calendar



Spiritual Growth



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Theological Studies



Conferences



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Video-conference

September

- 17  **Flourishing in the Christian Life** Ellen Charry
- 21  **Artistic Interpretations of Job** Amy K. Erickson
- 28  **For Such a Time As This: Adults, Multiple Intelligences, and the Book of Esther**
Joyce MacKichan Walker, Carol A. Wehrheim

October

- 4   **Religion and Science in Search of Truth: The Universe and God's Grand Purpose**
J. Wentzel van Huyssteen, John Polkinghorne
- 8 to Nov. 16   **Just Preaching** André Resner Jr.
- 11-13  **The Fourth Biennial Black Alumni/ae Conference**
- 19  **Sleep, Surrender, and the Sabbath** Robert C. Dykstra
- 22  **Health Ministry: Its Time Has Come** Abigail Rian Evans

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inSpire

Princeton Theological Seminary



The Spirit Gives Life

In This Issue

Spirituality in the Christian Life • Reflections on September 11



Princeton in photos

Princeton Seminary Community Mourns with the World

In the weeks following September 11, the Seminary's web site carried this message of hope and prayer:

Princeton Theological Seminary, with its alumni/ae and friends across the nation and the world, mourns the tragic events of September 11 in New York City, Washington, D.C., and western Pennsylvania. At the opening convocation of the Seminary's 190th academic year, President Gillespie said, "If we do in fact believe that God reigns over this world and exercises sovereignty in and through the life, death, and resurrection of Jesus Christ, then our attitude of mind will allow us to say with assurance that God is our help, as in ages past."

Graphic designed by
Kathy Whalen

Winter 2002
Volume 6
Number 2

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On the Cover

The cover photo is by Chrissie Knight. It's a hinge. A strong hinge that someone saw fit to adorn with found, delicate beauty—a flower. It holds the door to St. Columba's eight-sided stone chapel at the Columcille Megalith Park (founded by William H. Cohea Jr., PTS Class of 1952) in Bangor, Pennsylvania. The door might as well be the door opening to anything in your life. Life—with its strong, wrought support and its found beauty. Doors—opening to the Spirit's unyielding hope and new life.



in this issue

Features



9 • Renewing a Right Spirit

Stories in this feature focus on Christian spirituality and how it can be a resource in the Christian life.

- Academic Theology and Christian Spirituality
by Diogenes Allen
- Augustine: For and Against "Spirituality"
by Paul Rorem
- Tourists into Pilgrims: Walking the Labyrinth
by Heather Faller
- Ministering to Future Ministers
by Erika Marksbury



18 • For Such a Time As This: PTS Campus Community Responds to September 11

For students, faculty, and staff members, the first term of the 2001 academic year was like no other.

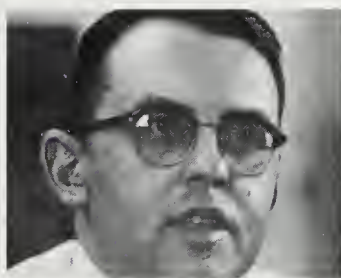
by Barbara Chaapel and Erika Marksbury



20 • Windows on a Shattered World

In the wake of the terrorist attacks in New York, Washington, and Pennsylvania, PTS alumni/ae who were closely involved reflect on their experience and on the meaning of the tragedy.

by nineteen PTS alumni/ae



27 • "A Witness to the Truth": Martin Luther King Jr.'s Eulogy for PTS alum James J. Reeb

Excerpts from Martin Luther King Jr.'s eulogy for PTS alum James Reeb, martyred in 1965, offer a timely reminder of the costs of peace and justice.

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| 30 • Student Life | • End Things |
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from the president's desk

Dear Friends and Colleagues:

Many have asked how the campus has been affected by the terrorist acts of September 11. My impression is that a certain somberness characterizes the current academic year, not in the sense of doom and gloom but in the sense of seriousness of purpose.



We live in a culture that has not valued theological education for a long time. Our society has, for the most part, dismissed differences of religious conviction as irrelevant. Popular wisdom has contended that it does not matter what you believe so long as you are sincere. Superficial comments like that are no longer plausible. For those who attacked the World Trade Center and the Pentagon and were responsible for the crash in a Pennsylvania field were not godless atheists we had feared for so long in the Cold War. They were believers convinced they were doing the will of God.

Suddenly, then, theological studies have taken on a new seriousness. We have heard the mantra "Theology mat-

ters" and remained unconvinced. Now we know that it does matter. Now we know that what someone believes about God can be a matter of life and death. Now we know that pastors must be prepared to face and interpret outrageous events that inflict evil upon our world.

Now the doctrine of God is recognized as crucial. Who is God really? Who really is God?

So is the theodicy question. As Archibald MacLeish put it in his play *JB*, "Either God is God and not good or God is good and not God."

And so is the doctrine of Christ. If we believe God exercises sovereignty in this world through the cross and resurrection of Jesus, we need a Christology big enough to deal with the tragic events of September 11.

Yes, there is a seriousness of purpose on the campus just now, and I, for one, hope and pray that it will continue.

Faithfully yours,

Thomas W. Gillespie
Thomas W. Gillespie

him but also to us who had the privilege of knowing Otto and Elizabeth Piper. Thank you for sharing this article with readers of *inSpire*.

Peggy Taylor

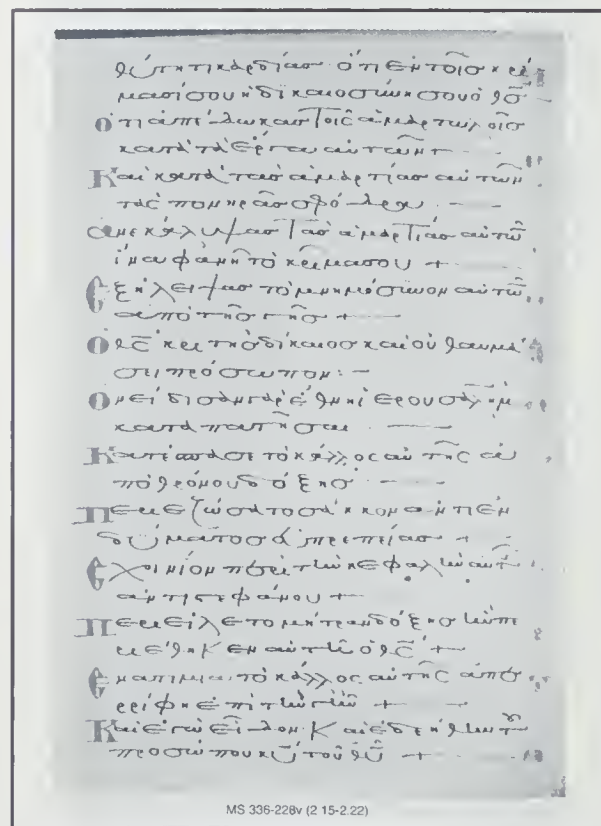
Manchester Court, Vermont

Psalms of Solomon

Thank you very much for sending me a copy of the summer/fall 2001 issue of *inSpire* that contains the fine article on the Psalms of Solomon materials that I was pleased to prepare for the Seminary Libraries. The article is well written and, more importantly, an accurate description of the archival materials and the group that composed the documents originally—some 2,100 years ago.

Robert B. Wright

Philadelphia, Pennsylvania



She Won Our Hearts

What a lovely article on Dr. Piper [End Things, summer/fall 2001, page 41]! Reading it brought back many wonderful memories to us. Morton ('52B) and I lived in the upstairs apartment at 58 Mercer Street during 1950–1952. We didn't know the first Elizabeth, but the second Elizabeth was a wonderful person and a joyful addition to Dr. Piper's life.

Upon his return from sabbatical in Germany, he shared with us news of his marriage to Elizabeth and asked us

to pray on a certain night when she was to "escape" from Germany via Hamburg. That night came and we could feel the excitement and hope that permeated the home, and then, when Dr. Piper got the news she was on her way to him, his whole demeanor evidenced his joy along with ours.

When she was finally here in the USA, he was, in his own reserved way, ecstatic. Elizabeth quickly won her way into our lives and hearts as she brought her happy spirit not only to

Where's Ryerson?

I was pleased to read the series of articles regarding the Seminary's Asian connections [summer/fall 2001]. These relationships are an important part of the life at PTS and have had a significant impact on worldwide Christianity.

But I was gravely disappointed to read not a single word about Charles Ryerson, the Elmer K. and Ethel R. Timby Professor of the History of Religions Emeritus. As a specialist in

Tamil faith and culture, Dr. Ryerson introduced a long generation of seminarians to the Hindu and Buddhist faith traditions, as well as to sociological tools for the study of religion. No less significantly, he arranged for dozens of us to study at Indian seminaries and helped to recruit Indian students to study at Princeton.

Even in retirement, Dr. Ryerson continues to enrich PTS academic life. Indeed, during the past summer—presumably as the articles on Asia were being typeset—he was busily supervising foreign study for a new group of students.

My own ministry in the multicultural environment of New York City has been profoundly enhanced by what I learned from Dr. Ryerson. Surely I am only one among many. I hope that *inSpire* will consider printing a detailed profile of this remarkable educator.

Michael Church ('94B)
Farmingdale, New York

profile of him ("Close Encounters of an Indian Kind") appeared in the summer/fall 1999 issue of *inSpire*. Professor Ryerson's past and continuing work on behalf of Princeton Seminary (importantly, though not solely, as a bridge builder between PTS and India) is indeed greatly appreciated.

Encouragement for Jugglers!

I just read the spring 2001 issue of *inSpire* and greatly appreciated the wonderful section on parenting and ministry. Thank you for putting together such an honest and hope-filled compilation of articles. As a parent of young children, I found many words of wisdom and encouragement. I appreciated that the parents' articles were honest about the struggles of juggling work and parenting rather than the typical profiles of "supermoms" who do it all with ease. Thanks!

Amy Vaughn ('93B)
Mankato, Minnesota

Please write — we love to hear from you!

We welcome correspondence from our readers. Letters should be addressed to:

Editors, *inSpire*
Office of Communications/Publications
Princeton Theological Seminary
P.O. Box 821
Princeton, NJ 08542-0803
email: inspire@ptsem.edu

Letters may be edited for length or clarity, and should include the writer's name and telephone numbers.

At present, five nations are represented by the UTS faculty. There is a real sense here that we are all sitting in the same boat and pulling the same oars in unison. Students and faculty learn from each other with the mutual goal of understanding the needs of the Protestant congregation in the Philippines. Today, we had a festive celebration welcoming guests from San Francisco Theological Seminary during which we sat around the tables, eating delicious food and reveling in each other's company. We were buoyed by the fact that no matter where we came from, what our denominational, cultural, or political heritage was, we all belonged to the one body of Jesus Christ.

Mary C. Nebelsick ('84B)
Manila, Philippines

Appreciation for Feature on Asia

I thoroughly enjoyed your article "Remembering Connections through War and Peace" by Lance Woodruff in the latest *inSpire*. It was passed on to me, as Anna May Say Pa is to be a visiting lecturer at our college, Whitley College, here in Melbourne, Australia, next year.

Geoff Pound
Parkville, Australia

Corrections—summer/fall 2001

The ALHAS acronym—incorrectly identified on page 5—stands for the Association of Latino/Hispanic American Seminarians.

Our apologies to Robert Lanchester, whose name we spelled incorrectly in "Staging the Mystery: Students Bring the Book of Job to Life" (pages 10–12).

summer/fall 1999

Close Encounters of an Indian Kind

by Barbara A. Chappel



"One of the major reasons I came to Princeton Seminary was that it provided the ideal context in which to pursue the two tasks that have been central to my academic life," says Charles A. Ryerson, PTS's recently retired Terley Professor of the History of Religions. "One was to be a reputable historian of religions. The other was to draw on my extensive and direct experience of India to aid in the Christian task of creating a 'theology of encounters' with non-Christian religions."

Ryerson's own theology of encounters began when he graduated from Oberlin College in 1955 and traveled to India as a teaching-study fellow at the American College in Madurai, South India. There for three years he taught English, fulfilling a passion to discover India born when he was a five-year-old growing up on a poultry farm near Newport, Rhode Island.

That immersion into Indian culture and the Christian church in India as a encounterer both Hinduism and Buddhism irreversibly changed Ryerson's life and gave him a second home in the world.

He returned to India after earning his M.Div. from Union Seminary in 1961, and again in 1967 with the Overseas Department of the Episcopal Church. From 1970 to 1972, he was associate lecturer at the Tamil Nadu Theological Seminary in Madurai while completing research for his doctoral dissertation at Columbia University.

Looking back, Ryerson feels fortunate to have attended the founding meeting of the Christian Institute for the Study of Religion and Society (CISRS) in Madurai in 1956. The dream of the late M. M. Thomas, it is recognized as the foremost Christian think tank in the Third World.

One of the few westerners related to CISRS as a research associate, Ryerson developed a "dialogue" project there that turned in

his book *Encounter in South India*. "I wasn't even a committed Christian when I went to India," he says. "Not that I was non-Christian. I just wasn't committed. India gave me my faith."

Before India, attending seminary, he alone was in one, "wait! even on my radar screen," he laughs. India propelled him to India, where he studied ethics with Reinhold Niebuhr. That education, punctuated by trips to Madurai to learn the Tamil language, a reluctant student of the Indian position in America's Civil Rights and Vietnam era, and work as a Peace Corps instructor began to shape what Ryerson calls his "presence theology." He describes it as evolving a new way to think about mission—in the presence in a society, to just be there, not to do anything.

And so a young Christian man studying the 2500-year-old Tamil language among students 80% of whom were Hindu or Muslim learned that respect for the other is central to meaningful dialogue between religious traditions. This truth he took to teaching positions at Hunter College and Wichita State University, and finally, in 1979, to Princeton Seminary.

"I came to Princeton for the chance to openly combine my theological interest with my interest in history of religions," Ryerson explains. "The incongruity of such a choice must have been God's plan! I grew up in a town with the oldest Jewish synagogue in America. I claim Hindus and Muslims as intimate friends, yet I consider myself very Christian."

"I am an inter-religious man. Christ is present, near, and working in the world. The Christian task is to try to discern in humility and faith what Christ is doing in a given context. If a Hindu converts, it is the Holy Spirit, it is not me in the church. I know God through Christ, but I think others can

know God in other ways. I couldn't be a Christian if I didn't think Christ was somehow involved in Hinduism."

Most of all, Ryerson has loved his students. He taught only elective courses, and students were enough to choose them had an entering list. Buddhism, Hinduism, Encounter of Christian Faith with Other Faiths, Eastern Paths and Christian Explorations, God and Politics, and World Religions through World Literature, among others.

He also pioneered the Cross-Cultural Mission course, in which students spend a summer in India. (The course later expanded to include groups going to Indonesia, the Middle East, and Central America.)

"My students arrived in Bombay and didn't see a weaver for three or four weeks," Ryerson says. "They studied how faith must adapt and be adapted to, and they participated in church life. My goal for them was that they gain respect for other religions. The basic theological question we asked was about the relation of faith to culture."

His teaching has been for Ryerson a work of love. "My students have been an enormous comfort to me," he says, a love that he would force to his career. His hope for PTS? To realize that we live not in a secular world, but in a pluralistic one, a world full of religion.

The search for transcendence is very much alive in the world," he says. "The secular is not evil, we do not need to curdle the weapons to keep the world. I have never been afraid of the world. I love the world."

And where in the world will Ryerson go next? "I'll catch my breath a bit," he says, smiling, "and certainly return for some time to India. I can't conceive of not going. I've been fortunate to have two lives at once."

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Editor's Note: We appreciate your concern about the importance of Professor Charles Ryerson to Princeton Seminary, particularly as a specialist in the Hindu and Buddhist faith traditions, and concur about his valuable contributions to the Seminary. We did not include him partly because we could not include everybody and largely because a

on&off Campus

Bridges: Linking Theological Education to the Practice of Youth Ministry

First Year Snapshot

Pastors who thrive in long-term youth ministry are:

- rooted in the practices of the devotional life, of "tending to one's soul"
- active in seeking spiritual companionship
- intentional in exercise of body, mind, and spirit

Hallmarks of thriving youth ministries include:

- youth maturing in Christ and engaged in discipleship and service
- incarnational witness of adults, "a willingness to enter their world"
- the youth ministry is integrated into the whole life of the congregation
- "a cadre of caring adults" who will be there for the long haul
- undergirding congregational prayer support

Challenges include:

- youth pastors who aren't paid adequately to live in communities they serve
- supervisory pastors often poorly equipped to build pastoral teams or support their staff
- "ghettoization" of youth ministry—not connected to the whole life of the church

For a more in-depth report, please email leslie.dobbs-allsope@ptsem.edu.



Faculty Publications

C. Clifton Black published *The Rhetoric of the Gospel: Theological Artistry in the Gospels and Acts* (Chalice Press, 2001) and *Mark: Images of an Apostolic Interpreter* (Augsburg Fortress Publishers, 2001), which was originally published in hardcover by University of South Carolina Press in 1994.

Brian K. Blount published *Then the Whisper Put on Flesh: New Testament Ethics in an African American Context* (Abingdon Press, 2001).

Donald Capps edited *Freud & Freudians on Religion: A Reader* (Yale University Press, 2001) and wrote, with PTS alumnus Gene Fowler, *The Pastoral Care Case: Learning about Care in Congregations* (Chalice Press, 2001).

Richard K. Fenn wrote *Beyond Idols: The Shape of a Secular Society* (Oxford University Press, 2001).

Thomas W. Gillespie, James F. Kay, and Hughes O. Old contributed to the 3-volume *Lectionary Commentary: Theological Exegesis for Sunday's Texts* (Eerdmans Publishing, 2001).

Donald H. Juel was one of the main editors of *New Proclamation Year A, 2001-2002: Advent through Holy Week* (Augsburg Fortress Publishers, 2001).

Bruce M. Metzger wrote *The Bible in Translation: Ancient and English Versions* (Baker Academic, 2001).

Max L. Stackhouse contributed to *The Cambridge Companion to Christian Ethics* (Cambridge University Press, 2001) and wrote a chapter for *The Social Gospel Today* (Westminster John Knox Press, 2001).

Festival of Health

On Thursday, October 4, the Seminary was flooded with sounds and sights of wellness as the Annual Health Fair arrived on campus. More than 60 participants, from campus groups to local professionals, came to offer services and/or information. Those who wandered through the maze of booths were welcomed to free massages, yoga demonstrations, tai chi workshops, and "mocktails" to enjoy. Basic health screenings, nutrition information, and financial planning services were offered, as well as spiritual direction and prayer and support group opportunities.

The fair's goal was to raise awareness about wholistic health—spiritual, mental, emotional, and physical. This event, which director of student counseling Nancy Schongalla-Bowman called "a festive time," was the first in what PTS's Wholistic Health Initiative wants to make a yearlong effort to raise consciousness. Student and staff attendees were sent away with fruit, frisbees, magnets, and tote bags that they filled with information from the booths—souvenirs that will serve as reminders of the fair's intent.

Celebrate wellness tonight with your own mocktail!

Colossal Piña Colada Cocktail

- 2 cups milk
- 2 cups pineapple juice (unsweetened)
- 1 tbs coconut extract
- 2 tbs sugar (ice)



The Wholistic Health Initiative Committee (left to right): Carol Belles, Jane Lowrey, Mark Vickstrom, Nancy Schongalla-Bowman, and Joel Pancoast

Photo: Chrissie Knight

on&off Campus

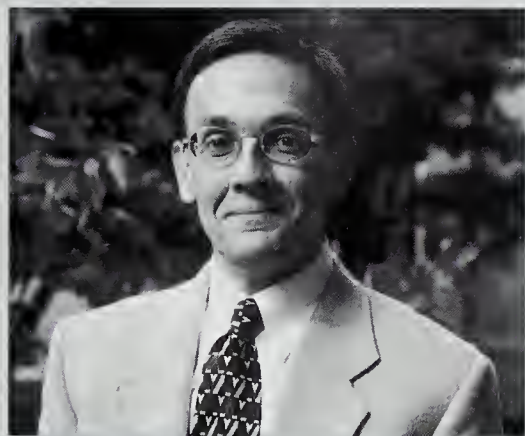
Alumni/ae and Money in Good Hands: PTS Adds New Administrators

On the top floor of Templeton Hall, in a corner office, sits a woman who loves putting pieces together. "I'm an analyst at heart," says Judy Heagstedt, PTS's new vice president for investment management and chief investment officer, which is a newly created position. Coming from a position as senior portfolio manager at Honeywell, her position here is similar to ones she's held before. She is familiar with overseeing large investment programs, policy setting, performance evaluating, and communicating with committees and boards, all of which are responsibilities of hers at Princeton. The differences are ones she is eager to embrace—being in a friendly community, on an academic campus, and working for an organization that has a mission other than profit-making.



Judy Heagstedt

Photo: Beth Godfrey



Steven Hamilton

Photo: Erin Dunigan

Steven Hamilton called his acceptance of the director of alumni/ae giving and church relations position "kind of like coming home." During his days as an M.Div. student at PTS, he was involved in the stewardship committee and as an assistant organist, and after his graduation in 1983 he remained active as a class steward. Coming most recently from sixteen years as pastor of the historic Covenant Presbyterian Church in Butler, Pennsylvania, Hamilton is excited about "getting to know the students who are here now, getting out to see

alums, some that I know and new friends that I'll make, and getting churches more involved in supporting theological education."

Art As an Act of Faith

Spirit States, an exhibit of oil paintings by Ben Frank Moss, came to PTS's Erdman Gallery in October. The artist's works average just nine by seven inches, but in that small space is reflected an intense hope built from a distant memory—reflections of a familiar childhood beach or a well-traveled road, what Moss calls an attempt to "break through the fence of time and reclaim what was given to me as a child." Moss describes his painting as "an act of faith," saying that it is a "means of objectifying a personal truth, a workable way to reconnect with that great ineffable mystery beyond the human."

Still to come in Erdman's 2001-2002 season of "Remembrance":

Shirley Breuel
"Making Paths"
December 16, 2001-February 1, 2002

Caroline Fenn
"Meeting Stone"
February 11-April 12, 2002

John Hess
"Natural Rhythms Stilled"
April 22-June 28, 2002

Faculty and Staff Accolades

Ernest Burford, PTS security officer, won second place in the second annual Lynchburger's Club golf tournament in Newton, Georgia, in August. Burford is a founder of the hosting club.

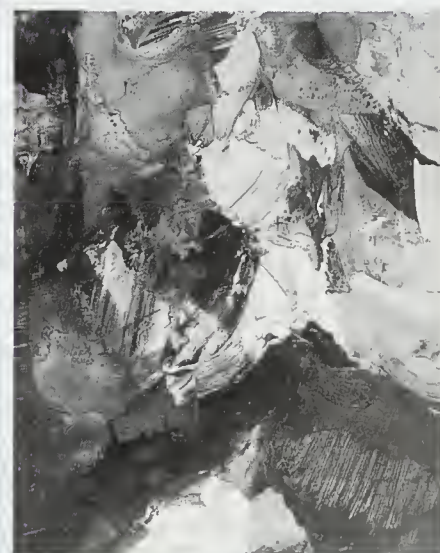
James H. Charlesworth, PTS's George L. Collord Professor of New Testament Language and Literature, participated in teleconference interviews in November with Latin American media to promote the Discovery Channel's Latin American premier on December 16 of *Jesucristo: La Verdadera Historia (Jesus: The Real Story)*—a production that includes interviews with Charlesworth.

Congratulations to Peter and **Amy Ehlin**, who welcomed their son, Parker Daniel, into the world on August 29, 2001.

Amy is the director of food service at PTS for ARAMARK.

The American Academy of Religion presented **Peter J. Paris**, PTS's Elmer G. Homrighausen Professor of Christian Social Ethics, with the 2001 Ray L. Hart Service Award. The award is given to a member of the academy whose dedication and service have made significant contributions to the academy's mission of fostering excellence in the field of religion.

Arthur M. Adams Associate Professor of Systematic Theology **William Stacy Johnson** has been appointed to a national theological task force of the Presbyterian Church whose charge is "to lead the PCUSA in spiritual discernment of our Christian identity in and for the 21st century...seeking the peace, unity, and purity of the church."



Ben Frank Moss's
Resurrection No. 1

on&off Campus

Rethinking at the Borders—PTS/HTI Lecture

Carlos Cardoza-Orlandi, a Princeton Ph.D. graduate and associate professor of world Christianity at Columbia Theological Seminary in Decatur, Georgia, delivered this year's PTS/Hispanic Theological Initiative (HTI) lecture, titled "Beyond the Great Commission: Living Metaphors of God's Missional People at the Border."

He presented several challenges, including a critique of the past's simplistic answers to mission endeavors and an examination of the current narrow definitions of "borders" or "border issues" that are limited to geography. Borders, he cautioned, are a symbol of the complexity of human encounters that may have nothing to do with geographical location. He also emphasized that mission must be grounded at the border, where this complexity is encountered, where no one has the "last word," where mission is carried out through *testimonio* (testimony) that is both prophetic and hopeful.



Carlos Cardoza-Orlandi

Photo: Beth Godfrey

Thanks for the Feedback!

So far about 100 *inSpire* readers have returned the reader surveys included in the summer/fall 2001 issue. Thanks! We value your input. If you have yet to return yours, it's not too late. The drawing for the Continuing Education scholarship will be held in February. Call us if you need a copy of the survey (1-800-622-6767, ext. 7760).

New Officers on PTS Board

The chair, vice chair, and secretary of the PTS Board of Trustees are excited about their positions and eager to work for Princeton Seminary. They shared with *inSpire* their hopes for PTS's future.

Having been a trustee for 15 years, **David Mace** is "honored to serve as chair" and "particularly looking forward to working more closely with Dr. Gillespie." He is committed to the trustee responsibility of ensuring "that all students receive the finest theological education available anywhere" and of being sound stewards of the endowment, but his personal vision and challenge is "to continue to broaden the reach of PTS to students all over the world, who will one day become religious leaders in their own countries." Mace is director of family financial services at Northern Trust Global Advisors, Inc., in Stamford and is a member of Noroton Presbyterian Church in Darien, both in Connecticut.

Clarence Ammons, PTS Class of 1966, interim pastor of Antioch Presbyterian Church in Red Springs, North Carolina, and an 18-year veteran of the board and its new vice chair, hopes the number of women serving on the board can be increased. He also says, "Given the threatening struggles in the Presbyterian Church right now, I hope Princeton Seminary can play a reconciling role in trying to hold the denomination together."

Secretary **Louise Lawson**, Class of 1976, the one officer who is not new, believes

that Princeton's influential role in educating spiritual leaders throughout the world "makes the work of PTS trustees very important," and she believes "it is both an honor and a special calling to be involved." Her dream for PTS is that it will become more intentional in promoting congregational leadership, that bridges will be built between academics and their practical application to ministry, and that the faculty's many talents might be shared with a broader audience in the church. Lawson is associate minister at Germantown Presbyterian Church in Germantown, Tennessee.

Mace speaks on behalf of all the trustees when he says, "I pray that God will be glorified in all that we do as a Board of Trustees."



Clarence Ammons (left), Louise Lawson, and David Mace

Photo: Beth Godfrey

PTS Beams into 21st Century with New Phone System

The Seminary's recent technology upgrade added

- ☎ voice mail,
- ☎ more than 1,200 new network jacks,
- ☎ and more than 280 new phones,
- ☎ which have 25 different ring sound options (including a bluesy, saxophone riff),
- ☎ and built-in web browsers, allowing for mini-web-page surfing.

Bill French, network engineer for the Office of Computer Services, says, "This project was a great opportunity to bring together several portions of our campus technology into one telecommunications system."

*Attend the Women in Church and Ministry Conference
March 7-9, 2002*

"Inheriting the Promise and Then...Leadership from Within"

Women in Church and Ministry Lecturer:
Freda A. Gardner
Conference Plenary Speaker: Miriam Therese Winter

For more information or to register, call 609-497-7790.

on&off Campus

Princeton Seminary Live Videoconference Addresses How Theologians and Scientists View What It Means to Be Human

One hundred and fifty pastors, laity, theologians, and scientists gathered in Princeton, New Jersey; Tacoma, Washington; and Carefree, Arizona, on October 4 to participate in a live videoconference on science and religion, the first of its kind sponsored by Princeton Seminary and Pacific Lutheran University, and funded in part by the Templeton Foundation.

Dr. J. Wentzel van Huyssteen in Princeton and Sir John Polkinghorne in Tacoma addressed the topic "Religion and Science in Search of Truth: The Universe and God's Grand Purpose."

Van Huyssteen titled his lecture "Fallen Angels or Rising Beasts? Theological Perspectives on Mind and Purpose in the Universe." Polkinghorne addressed "Cosmology: Mind and Purpose behind the Universe."

The presenters and participants considered numerous questions including: Is there a reliable way for theology to respond to sensational new developments in science, and if so, how is the integrity of theology and faith protected? Are humans created in the image of God, or are they rational animals? (In other words, does the Christian

belief that the human species is created to fulfill a special purpose of God conflict with evolutionary theory and the strong unbroken link it establishes between humans and all other living things?) And if the Christian concept of the image of God points to human uniqueness, do humans now find that uniqueness in their intelligence and rational abilities?

Van Huyssteen, PTS professor of theology and science and author of *The Shaping of Rationality: Towards Interdisciplinarity in Theology and Science*, posited that "our comfortable, traditional definition of what it means to be truly human, created in the image of God (*imago Dei*) with a special purpose on earth, is now being blown apart by challenges from primatology, artificial intelligence, and robotics, and by the spectacular results of the Human Genome Project."

He believes that contemporary paleoanthropology and archaeology are challenging people, particularly people of faith, to rethink what is meant by human uniqueness, and to accept the challenges of human evolution.

Both van Huyssteen and Polkinghorne, a British physicist who held the chair of mathematical physics at Cambridge University from 1968 to 1979 and an Anglican priest, told participants that theological traditions have always been sensitive to the scientific culture in which they are

imbedded. Therefore finding consonance between the biblical idea of the image of God and what science sees as uniqueness "opens exciting opportunities for Christian theologians."

Speaking about what motivates scientists, Polkinghorne said it is because they, like theologians, "want to understand the world. The physical structure of the universe has been finely tuned; in the deep rational beauty of the world are signs of a divine mind."

Van Huyssteen thinks this offers fruitful possibilities. "The search for truth by religious and scientific communities," he said, "has now led both traditions into new possibilities of long-distance yet vibrantly personal conversation from which both can benefit." The videoconference became available to an even wider public when it was videostreamed on the web at www.cuenet.edu/cosmology from October 10-22.



Photo: Beth Godfrey

J. Wentzel van Huyssteen addresses audiences in Princeton, Arizona, and Washington.



Photo: Erin Dunigan

Princeton's New International Students

The entering 2001-2002 international students include (top row, left to right): Eun-Young Chun (Korea), Myung-Sil Kim (Korea), P. Daniel Jeyaraj (PTS John A. Mackay Professor of World Christianity, from India), Norman A. Bolay (Germany), Peter Loment (Hungary); (second row) Soo Kyung Kim (Korea), Mi-Kyung Shim (Korea), Ndukwe N. Eme (Nigeria), John Sargunam Baskaran (Malaysia), Robert H. Simpson (Scotland), Stuart John Noble (Northern Ireland); (third row) Ben Gladston (India), Saji Joseph (India), Felix Asante (Ghana), Yun Hui Kim (Korea), Daniel Imo (Nigeria), John Raj Amalakar Simeon (India); (front row) Chung-Hyun Baik (Korea), Chin-Shun Kang (Taiwan), Abu Thampan (India), La Seng Dingrin (Myanmar), Solomon Udo Umazi (Nigeria), Johnson W. Mwara (Kenya), J. Prabhakar Dayam (India).

The PTS Student Body

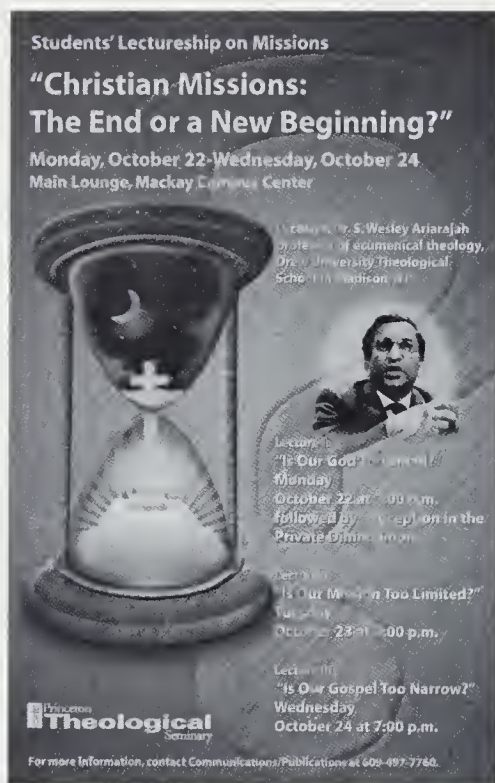
With the welcoming of 137 new juniors this fall, PTS's student body now totals 740.

This year's students include:

- 315 Presbyterians
- 36 denominations represented
- 269 women
- 19 Latinos/as
- 68 African Americans
- 57 Asian Americans
- 83 Internationals

PTS students come from 44 states, the District of Columbia, Puerto Rico, and 25 countries.

on&off Campus



S. Wesley Ariarajah, professor of ecumenical theology at Drew University Theological School in Madison, New Jersey, presented this year's Students' Lectureship on Missions.

Remaining Princeton Seminar Dates 2001-2002

January 31-February 3, 2002
 February 14-17, 2002
 February 28-March 3, 2002
 March 21-24, 2002

Prospective students interested in the M.Div. and M.A. programs, and their spouses, are invited to these Thursday-Sunday introductions to student life at PTS. They will have the opportunity to meet current students, faculty, and administrators; to learn about financial aid, housing, and the field education program; and to attend classes. The prospective student's only cost is for transportation to and from the Seminary. For more information or to request that information be sent to a potential PTS student, contact the Rev. Victor Aloyo Jr., director of vocations, at 1-800-622-6767, ext. 1940, or visit the PTS web site at www.ptsem.edu.

New Moderator of African Church Inducted

Max Tongai Chigwida, Class of 1972, was inducted as moderator of the Uniting Presbyterian Church in Southern Africa (UPCSA) in September. The UPCSA was born of the union of the Presbyterian Church in Southern Africa and The Reformed Presbyterian Church in Southern Africa and is a multinational, multiracial, and multilingual church comprising 135,000 communicants and 370 congregations in South Africa, Zimbabwe, and Zambia. This church has had a partnership with the PCUSA for more than 25 years.

Chigwida also continues as minister of City Presbyterian Church in Harare, Zimbabwe, and served as moderator-elect for a year prior to assuming his present duties. He is a member of several ecumenical bodies and has previously worked for St. Paul's Theological College in Kenya and for World Vision International. Chigwida and his wife, Judy, have two grown sons.

In his moderatorial address, given at the Third General Assembly of the UPCSA in Benoni, South Africa, Chigwida warned of the challenges facing the church. Noting that this year marks the UPCSA's second birthday, he said, "Two-year-olds are known for their insistence on going

and doing things their own way—hence the label, the terrible twos."

He then remarked on the positive work of the church, such as efforts to embrace diversity, a multiplicity of "gifting" and leadership in the church, and attempts to bridge racial and cultural divides. In closing, he reminded the church of its call to community and to unity, "not only to demonstrate that barriers can be broken and old walls can be pulled down, but also that new walls of God's house can be put up."

Information for this article was provided by PTS alum Jon T. Chapman, Class of 1972 and area coordinator for the Southern and East Africa Office, Worldwide Ministries Division, Presbyterian Church (USA), who attended the induction ceremony in South Africa.



Max Tongai Chigwida



Photo: Beth Godfrey

Hard at Work!

These hard workers are overseeing expansion of the Carol Gray Dupree Center for Children, which began in late September. With a projected completion date in January, this 1,500-square-foot addition will include the day care's own private entrance and bathrooms, additional storage space, additional floor space, and—what most excites these observers—a bigger playground! They'll have to share it, though, because the center's capacity will increase from 40 to 55 children.

RENEWING A RIGHT SPIRIT

THERE ARE TIMES when events make editorial decisions.

The winter 2002 issue of *inSpire* was planned around the theme of spirituality and the life of the Spirit in Christian community long before September 11. To address the theme, we planned articles by Seminary professors Diogenes Allen and Paul Rorem on aspects of spirituality; a story on the labyrinth project of PTS alumna Lauren Artress at Grace Cathedral in San Francisco; a story introducing Kristin Saldine, the Seminary's new minister of the chapel; and a reprint of Martin Luther King Jr.'s eulogy for PTS alum and martyr James Reeb, illustrating how seeking justice can be a powerful avenue for spiritual witness.

Then four American passenger planes became weapons of terror on September 11, and a nation was changed.

So to what now seems a providentially chosen issue on spirituality, we quickly added features on how the campus community reacted as an academic year like no other began, and how 19 alums intimately affected by the tragedies responded.

To include these features, we decided to omit the regular Outstanding in the Field section, acknowledging that the many pastors and chaplains who responded to the needs of congregations and individuals across the nation and the world after the events of September 11 are all outstanding witnesses to the Christian gospel of the love of God in Jesus Christ.

We hope this issue of *inSpire* will nourish your spirit.



Academic Theology

and Christian Spirituality

by Diogenes Allen

In recent years there has been a surge of interest in spirituality that shows no signs of abating. Although embraced by some theologians, it is neglected or even dismissed wholesale by most academic theologians. Without a doubt, much of so-called spirituality is appallingly self-centered, naïve, and often covertly or even explicitly pagan. But much of it is not. The newly edited Classics of Western Spirituality series by Paulist Press is studded with acknowledged Christian theologians of the highest stature, such as Gregory of Nyssa, Origen, and Augustine.

Why, then, is spirituality so widely ignored by academic theologians? Largely because of Albrecht Ritschl's influential three-volume study *The History of Pietism* (1880, 1884, 1886). Ritschl argued that German Pietism, which arose in the 17th century as a reaction to Lutheran doctrinal rigidity with a stress on an individual's experience of grace, actually owed its origins to

Roman Catholic mysticism, and that Roman Catholic mysticism in turn was based on pagan mysticism. Pietism's spirituality was pagan, not based on biblical faith.

The influence of Ritschl's claim shows itself mostly in the way great theologians of the past are taught. For example, the longest section of Calvin's *Institutes of the Christian Religion* is on sanctification or the Christian Life, as Calvin calls spirituality. In contrast to Roman Catholic teaching, which equates justification and sanctification, he stresses that the two are not the same work, although they are so closely related as to be twins. In justification we are saved wholly by God's grace; in sanctification we are regenerated by God the Holy Spirit, who brings to fullness the work of Christ in us as individuals and as a people.

Calvin's great attention to and emphasis on sanctification did not affect the way I was taught the full-year course on the *Institutes* (not at Princeton, I might add). Nor was it even mentioned that the longest chapter in the *Institutes* is on prayer, the very heart of Christian spirituality. Bengt Hoffmann shows that this is also true of the way Luther has been taught for centuries. (See his "Introduction" to *Theologica Germanica*, in the Classics of Western Spirituality series.) Luther himself brought out two editions of the *Theologica Germanica*, a work by a group of mystics called the Friends of God, and said that next to the Bible and Augustine, it was the most important book he had read.

I believe this neglect of spirituality in teaching great theologians can be remedied to a significant degree if we realize that

Christian spirituality concerns sanctification. As I have said, sanctification concerns the work of God the Holy Spirit, bringing to fullness the work of Christ, in the church, the body of Christ. Sanctification runs through the entire work of all the great theologians of the past and colors virtually *everything else* that they wrote by addressing seven questions. These questions also specify the field covered by Christian spirituality.

The first question we may ask of any theologian is: What is the goal of the spiritual life? Among the answers given are such things as the vision of God, union with God, and participation in God's life. For Calvin it is "to know God and to enjoy God forever." Other descriptions of the goal focus on what we may become: We may realize the divine image, become like Jesus, become more holy or more perfect with a pure love of God. All of these ways of expressing the goal are based on the conviction that Christ has united himself with us.

In contrast to the ultimate goal, there are proximate and more immediate goals, such as learning to control our emotions (the passions, as it used to be put) so as to be better able to love our neighbors.

The second question to ask is: What is the path to the goal? There is a wonderful variety of answers given by theologians because people have different intellectual interests, emotional temperaments, gifts, and roles in life, and live in different periods of history and in different kinds of societies, all of which affect which path is emphasized.

The third question: What motivates us to begin the Christian life? Here again we find a long list: fear, remorse, guilt, confusion, loneliness, a desire for justice, for truth, for understanding, a sense of awe and mystery. Variety is valuable because each of us begins for a different reason.

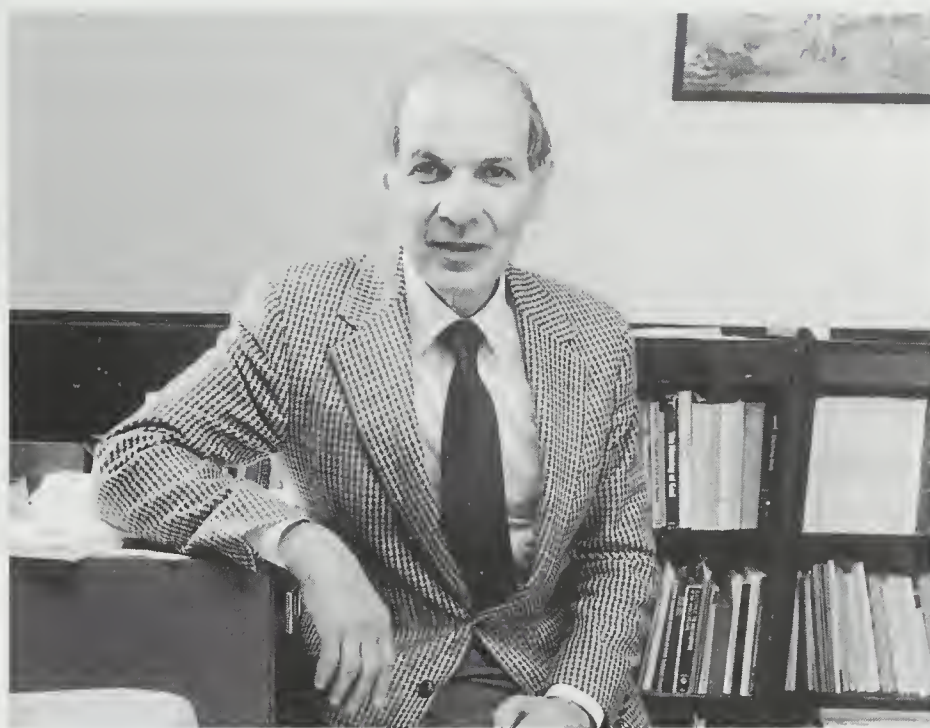
The fourth and fifth questions form a pair: What helps us make progress in the Christian life, and what hinders us? Prayer, meditation on Scripture, alms, and retreats are often mentioned. Lack of faith, flagrant sins, and, paradoxically, pride in our progress are commonly cited as hindrances.

The sixth question is closely related to this pair: How do we measure progress? Luther strongly objected to the notion of progress because it smacked of works right-

eousness, but Calvin uses it with great frequency. The biblical term "maturity" seems to me to be the best nomenclature on this matter.

The seventh question we may ask: What are the fruits of the Spirit? Among the fruits usually mentioned are love, joy, peace, friendship, discernment, and victory over death. The classic texts are Isaiah 11:1-4 (the seven gifts of the Spirit of the Lord) and Galatians 5:22 (the fruits of the Spirit, nine in number).

These seven questions are not exhaustive, but they do indicate the material in the writing of the great theologians that is not usually highlighted in conventional seminary edu-



Dr. Diogenes Allen

cation. I myself would prefer less emphasis on establishing certificates and degrees in spirituality and more on the way an awareness of the spiritual material that can be uncovered in classical theology should affect the way we teach *all* subjects in seminary, from biblical studies to Christian education and pastoral care. Otherwise, we will increasingly acquire yet another specialization in an era of overspecialization. It must equally be emphasized that far too much of Christian spirituality is marred by the lack of strong doctrinal guidance. (Similar criticism has been made of Christian education and pastoral care in the recent past.)

I was asked, if possible, to say something about spirituality and the September 11 events. As you know, we witnessed an amazing surge of church attendance and prayer immediately afterward. We are still groping to find out what else we can do. We tend to take for granted the great advantages we have

living in the United States. This tragedy should lead us to take a hard look at our society in the light of Christ's teachings. Have we abused our freedom and our wealth? If we recognize abuses, what, as individuals, can we do to amend them?

This is not the first time the people of God have faced great difficulties or had to enter uncharted waters. I suggest we might follow the example of a person who also lived in a frightening and destructive time. In response to the appalling destruction of churches by the Puritans during the English Parliamentary War of 1641-1647, he built a beautiful church in Staunton Harold, Leicestershire, one of a handful of churches built during the dark period of the Commonwealth, as a defiant gesture against a joyless regime. Carved above its entrance is this inscription:

"In the year 1653 when all things Sacred were throughout the nation Either demolisht or profaned Sir Robert Shirley, Barronet, Founded this church; Whose singular praise it is, to have done the best of things in the worst of times, and hoped them in the most calamitous. The righteous shall be in everlasting remembrance."

So, too, can we, whoever we are, seek to increase all those practical actions of justice, kindness, and mercy that build up the kingdom of God in our midst. For some it may be to become reconciled with their spouse, their children, their parents; for others to give time and money to those in need; for some it is to teach a Sunday school class or tutor children in difficult and limited circumstances; for some even to foster or adopt a child. There is no end of good works we can seek to do. And we can do them precisely because we are to do "the best of things in the worst of times." ■

Diogenes Allen is the Stuart Professor of Philosophy at Princeton Theological Seminary. He has taught at PTS since 1967 and will retire at the end of June 2002. He is working on a forthcoming book, Steps along the Way, about the spiritual journey. It will be published in 2002 by Church Publications, 445 Fifth Avenue, New York, New York.

Photo: Chuck Robison

AUGUSTINE

FOR AND AGAINST “SPIRITUALITY”

by Paul Rorem

WHY DOES AUGUSTINE, ESPECIALLY IN HIS *Confessions*, STILL COMMAND SUCH INTEREST TODAY, AND HOW DOES HE CORRECT THE POPULAR NOTION OF “SPIRITUALITY”? SEVERAL COURSES IN OUR PRINCETON SEMINARY CURRICULUM FEATURE HIS THOUGHT; MY OWN COURSE ON THE *Confessions* AND AUGUSTINE’S INFLUENCE IN THE MIDDLE AGES REGULARLY HAS THREE OR FOUR TIMES MORE STUDENTS THAN ANY OTHER ELECTIVE I OFFER. WHY? PERHAPS BECAUSE AUGUSTINE BOTH SUPPORTS AND CHALLENGES THE CONTEMPORARY INTEREST IN OUR OWN SPIRITUALITY.

Anyone who opens this work looking for racy “confessions” will soon realize that the title means rather the confession of sinful pride, the confession of faith and trust in God, and the confession of praise. The author himself said that the work praises the righteous and good God, and is intended to excite the reader’s mind and affection toward God. As a prayer of remarkable length, the whole thing is about God, relentlessly about God, and is thus directly opposed to the *spiritualitas* of Augustine’s time and our own.

The problem with “spirituality,” from an Augustinian point of view, is not the occasional perversion (“Seven Spiritual Secrets for Fiscal Success?”), but at the very core—the simple starting point of our own “spiritualness” instead of God. This critique has some warrant in the Bishop of Hippo’s own time, for the very word “spirituality” was coined back then in a letter stressing our ability and responsibility for



Dr. Paul Rorem

Photo: Krystin Granberg

our own *spiritualitas* or spiritualness. This letter was long thought to be by Jerome but is known now to stem from Augustine's opponent Pelagius, or at least from his immediate circle. Suspicions that today's spirituality industry trades on an optimism about our innate abilities to improve our own spiritual life could cite the very creation of the word "spirituality" as infected by Pelagian works-righteousness. (On this and many other issues and texts relating to the history of spiritual theology and mysticism, see the ongoing multi-volume work of Bernard McGinn, *The Presence of God*, in this case, vol. II, *The Growth of Mysticism* [New York: Crossroad, 1994], p. 473, n. 14). Etymology and word history aside, the core issue for Augustine is the emphasis on God, on who God is and what God does, rather than any confidence in our own abilities, spiritual or otherwise.

Seminarians and other readers may be initially interested in Augustine's *Confessions* because they want to read about him, but when they have the time to take their time, they realize, to their own devotional and theological profit, that it is all about God. The first challenge is to slow down and adapt to this kind of meditative reading. In so much of our reading, perhaps especially as seminarians and busy professionals, we are calculating consumers: How fast can I get what I want? Our reading is swift, silent, solitary, and sovereign; I'm in charge here. A slower, communal experience, at least in hearing the text in our mind's ear, subjects us to the rhythms and influence of someone else. We're not in charge here, and might even be changed.

The *Confessions* subtly combine biblical images with theological-philosophical questions and Augustine's own testimony, all in

the voice of prayer. The familiar motif of departure—from home, mother, church, and God—and then return combines elements of the parable of the Prodigal Son with Homer's *Odyssey*, the philosophy of Platonism with the literary symmetry of chiasmus (Books 1 and 9, 2 and 8, and so on). Here and elsewhere, Augustine's spiritu-

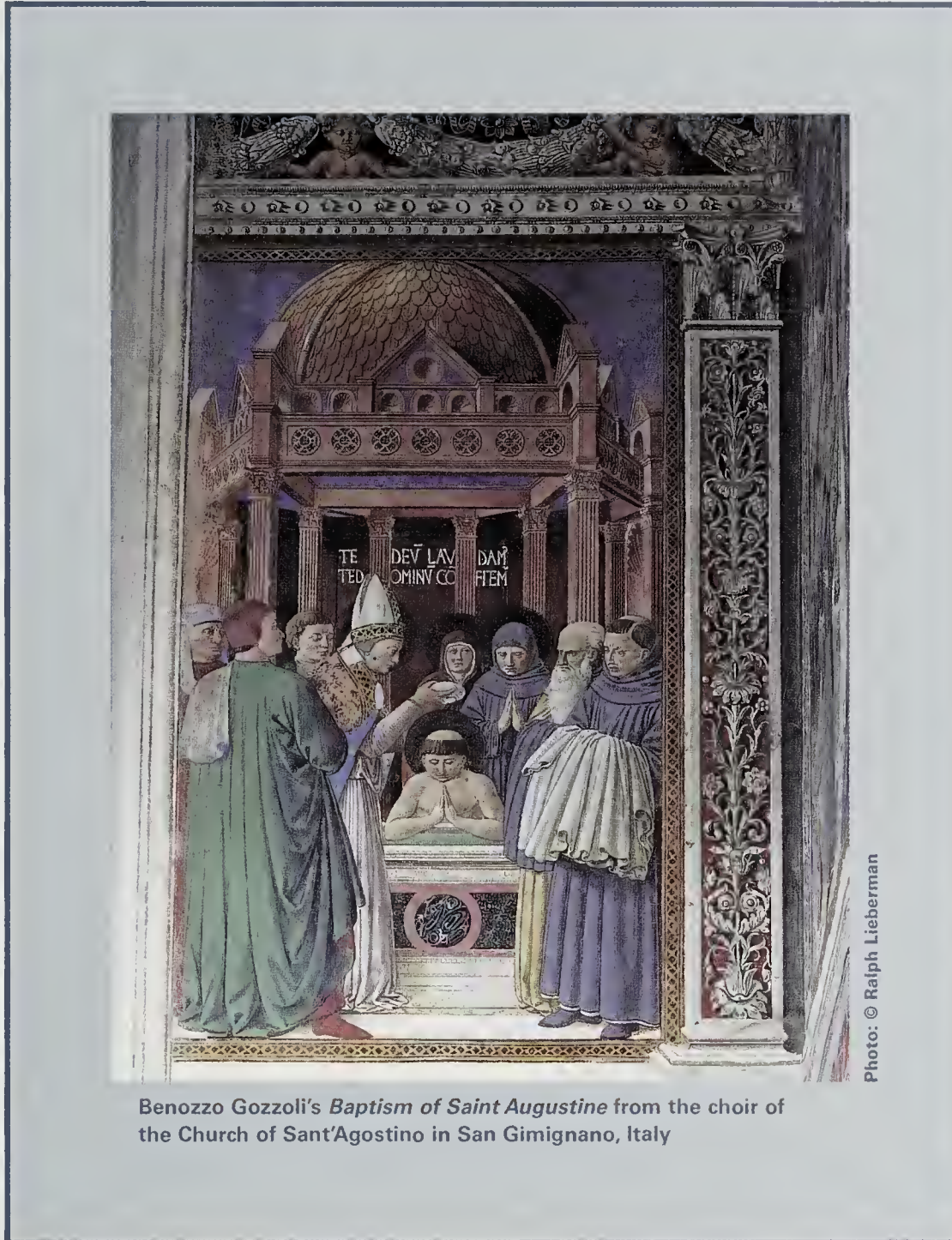
about himself as a minister of God: Yes, I opposed the church and ran from God, but God pursued me and changed me, and now my ministry in your midst depends upon God's faithfulness and not on my own.

Augustine's most poignant passages express this relentless emphasis on what God has done and is doing, despite our deafness and blindness. "You called and cried out loud and shattered my deafness. You were radiant and resplendent, you put to flight my blindness." He knows that God overcame him, but he is not lamenting a loss of freedom. One loose translation sounds like a modern love song, "You made me love you," and this is no complaint. The credit, the praise, the glory, and the thanks always go to God.

The *Confessions* reward our reading today because they are all about God, about God's transcendent majesty and humble incarnation, about God's justice and mercy, about God as source and God as goal. Reading the *Confessions*, slowly, is not finally about a course, or a book, or a theologian, or ourselves and our spirituality, but about God. The experience of reading the work that way, paradoxically, does change us and our spiritual lives, but only as the by-product of keeping the emphasis where it belongs. If we lose ourselves in the focus on God, then we again

find ourselves and indeed as changed. As in Gozzoli's beautiful rendition of Ambrose baptizing Augustine, the text, traditionally from Ambrose himself, says it all: *Te deum laudamus*. We praise you, God. In that beautiful phrase, so ancient and so new, is the enduring power of Augustine's *Confessions* and the only version of "spirituality" with a future. ■

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Benozzo Gozzoli's *Baptism of Saint Augustine* from the choir of the Church of Sant'Agostino in San Gimignano, Italy

Photo: © Ralph Lieberman

al guidance moves from the external world in to the interior self as the image of God—and then up to the superior realm of God's own nature and attributes. Perhaps most interestingly for seminarians and ministers, the *Confessions* seem to assume some critique of or challenge to Augustine's own ministry back home: You fought the church, went away and got converted somewhere else, and now you want us to accept your ministry?! As he elsewhere explicitly opposed a Donatist insistence upon the personal history and integrity of the minister, so he here implicitly gives an anti-Donatist reply



Tourists into Pilgrims

Walking the Labyrinth

by Heather Faller

Last February I had a dream. I dreamt I was riding along Highway One in California in a white convertible, with a dog on the seat next to me and the road winding around like a ribbon on a gift. There was no defensive driving necessary; no traffic lights, no oncoming cars—just me and the dog and the white convertible, and the road rolling along.

Last summer my dream came true. I went on a pilgrimage to San Francisco, California. I had read Lauren Artress's book *Walking a Sacred Path* and I wanted to walk the winding path of the labyrinth at Grace Cathedral. I wanted to find out more about Artress's journey and about the labyrinth.

While I was in San Francisco, I talked with her about her life and about the labyrinth as a spiritual tool.

Lauren Artress is canon of special ministries at Grace Cathedral in San Francisco and will be coming to Princeton in April to do a workshop on the labyrinth at the Seminary. She earned a Master of Religious Education degree from PTS in 1969 and received her D.Min. in pastoral psychotherapy from Andover Newton Theological School in 1986. In between, she was ordained to the Episcopal priesthood.

Artress grew up not 10 miles from where I did, on the banks of the winding Chagrin River east of Cleveland, Ohio. We both spent many hours playing on its banks.

All the way back then, she knew nature as an important way to connect with God, and she looks back to those early days by the



Dr. Lauren Artress

riverbank as crucial to the unfolding of her spirituality. "The older I get the more I realize how foundational that was and how much it stirs the imagination and the spirit," she says. "There's a kind of path through your life...it's very much like the labyrinth—circuitous, and you just keep putting one foot in front of the other."

Artress believes there has been guidance through her life that comes from having an early mystic experience. She tells this story: "One time a light appeared, I think I was in 6th or 7th grade. I remember really talking to the light. Having a deep heart-to-heart conversation with it. Such experiences plant the seed for many of us to find our path and mission." Yet for her talk of mystical experience, Artress is also very down to earth—direct and no-nonsense; maybe centered is a good word, like a river, with direction but not destination.

Artress's early mystical experiences with nature were formed into a Christian commitment in college at Ohio State University

through the United Campus Christian Fellowship. Of that time she says, "A lot was trying to break through and one needs supports for that." Bob Russell, the campus pastoral counselor and a Princeton alum (Class of 1950), counseled her and eventually guided her to PTS.

From the first, Artress was interested in the relationship between the human psyche and the Spirit. The first question she asked in seminary was, "What's the relation between psychotherapy and confession?" She was already thinking about how to bring people before themselves and before God, and sensed that both elements were essential to growth. "I was interested in how people change. How can I become aware of my own inner world, my anger, my needs? How can I be present with people across racial barriers? How can I forge my gifts and talents in service to the world?" She warmly remembers studying with James Loder, Freda Gardner, and James Lapsley.

Artress became an Episcopalian after seminary, recalling, "I needed a church and liturgy that had more symbolism, on more than the word level." She had done field work at Trinity Episcopal Church in Princeton while in seminary, and after graduation she worked at Trinity for a year, then did a year of social work in Philadelphia. She soon realized that she didn't want to do case work, but to work with the human psyche. In 1971 she went to New York to train as a psychotherapist.

After training, she opened a private practice in New York City, where she was a psychotherapist for 12 years. She also began

teaching spiritual direction at General Seminary. "Pastoral psychotherapy was so clinically oriented at the time," she says, "so finding the field of spiritual direction was helpful." She felt that there was no way of moving people into the transcendent in psychology. She believed psychology brought people into better relation with themselves, which is crucial, but there was no way to bring the individual before God. She began to feel called to be ordained as a way of bringing the psyche and the spirit together and in 1982 was ordained to the priesthood. She says, "My vision was not to do parish ministry. But it felt right to be ordained as a step toward bringing the transcendent into therapeutic practice. That's why the labyrinth is so perfect, to bring together psyche and spirit."

Artress had taught spiritual direction with Alan Jones at General Seminary, and when he was made dean of Grace Cathedral he invited her to come to San Francisco. This was a big step. Artress says that she had known since 1983 that she needed to make a change. In 1984 she took a sabbatical, unheard of for therapists, and taught in Australia and Japan. She went to the outback knowing there was something she had to admit to herself. Physical movement through space was a way to find direction.

"You have to go how many thousands of miles just to tell yourself the truth!" she laughs. She climbed Ayers Rock, a sacred aboriginal rock called the Uluru. "Now, what is it that I'm so afraid of saying? What?" The answer was that she didn't want to do psychotherapeutic work anymore. "The map was too small," she says. She needed a new map for a new world she was about to discover.

So she moved to San Francisco and became canon pastor of Grace Cathedral. Here she entered the challenging life of a priest in a prominent cathedral. She practiced pastoral care and specialized in AIDS ministry. Eventually this work exhausted her, and she began to look for a new way to express her interest in unifying psyche and spirit. Knowing her prayer life was sadly lacking when under stress, she began looking for a way to help her stay centered in the

midst of her ministry. She found the labyrinth—or it found her.

When I asked how she learned of the labyrinth, she said, "I have always known about the labyrinth in Chartres, but don't know how I first knew of it. I remember as a seven-year-old having the thought drop in that there's a labyrinth in Chartres."



Grace Cathedral's indoor labyrinth

Her first experience with a labyrinth was in 1991 at a workshop with Jean Houston. She notes that Houston's work was very different from her own, but after the evening was over she stayed and walked the labyrinth alone three times, and the experience stayed with her. After that workshop she says she "felt there was some big idea that was going to break through. I was walking in a circle in my living room, literally walking and yelling, 'What is it? What?!' I heard, 'Put the labyrinth in the cathedral.'"

The instructions were clear and direct. "But my next thoughts was, 'Who could do that?'" she says, smiling. She began researching the labyrinth. She went to Chartres and took measurements of its labyrinth. When she returned to the U.S. she reproduced the labyrinth on canvas.

When the labyrinth first opened in San Francisco in 1991, the same year she had experienced a labyrinth for herself, people waited for six hours for the opportunity to walk it. "The hunger for it was powerful,"

says Artress. "Now we have a labyrinth indoors, in the church, and one outdoors, in the interfaith meditation garden."

What is the labyrinth?

Artress rediscovered the eleven-circuit medieval labyrinth replicated on the floor of Chartres Cathedral in France. (She calls her work "rediscovering" the labyrinth because it was covered with chairs and had been

unused as a spiritual tool for more than two hundred and fifty years.) Built in 1201, this labyrinth is a forty-two-foot circular pattern with one path meandering through it to the center and then back out again.

But experiencing the labyrinth of Chartres is more than walking—it is walking a sacred pattern. As such, the labyrinth is a means of meditation. Artress calls it "a path of prayer, a walking meditation, a crucible of change." Medieval pilgrims walked the labyrinth in Chartres as a symbolic way to go to Jerusalem, though today it is still unused except when Artress takes pilgrimage groups to Chartres. She has special permission to use it one month out of the year because of the special

relationship between Chartres and Grace Cathedral.

How does the labyrinth work?

"The labyrinth is a clear container with clear boundaries," Artress explains. "When your body is moving, it quiets the mind; when you have a quiet mind, then you are able to direct and guide your thoughts, and metaphors often come forward. The labyrinth engages the imagination so that the symbolic world can speak. The imagination also offers us dreams. If we pay attention to dreams and get in relationship with them, then they start being meaningful. Sometimes people are afraid of imagination because they don't understand it, and they don't have a relationship with it. Protestant churches threw out symbols. We've gutted our inner world and left ourselves open and vulnerable, rather than having symbols that make sense."

What does the labyrinth symbolize?

"The labyrinth is the journey, the path, the Way," says Artress. But, she cautions, "Don't take symbols literally. Jesus taught in

parables, indirectly. Sometimes to teach directly is to distort. To teach indirectly allows room for a person's soul and spirit to reflect."

The labyrinth allows one to experience a different way of being. "Our Western culture relies on the ego to get things done. But in terms of a spiritual journey, we have to open up another part of ourselves. We have to be receptive. We haven't developed this capacity," she explains. "Walking the labyrinth is about trusting, surrendering, allowing the Spirit to work rather than attempting to do everything oneself."

Christians need reflection and imagination, an imagination informed by Scripture and tradition, by doctrine and history. Christians need to be aware of their inner state, of their hopes and dreams and fears and desires, in order to bring them before God. "We have to learn to reflect," says Artress. "People who haven't learned to reflect on their lives are at a loss in terms of letting their spirituality unfold. I'm not encouraging people to be possessed by imagination, but rather to reflect on their lives, to see where their own shadow is, to know when they're being hurtful."

But spirituality for Artress is not just inner intentions. It is also outer actions. Her definition of spirituality includes deepening compassion. I asked if the labyrinth could be a tool for sanctification, and she thought so. "It increases patience, and St. Francis said patience begets patience." If Thomas Merton is right that rushing is a form of violence, our society desperately needs some way to learn patience. "We need to be able to reflect on our sins. One of our sins is being unconscious of our ability to be cruel, to be hateful," she says. Her words seem especially relevant in light of recent world events.

In this vein, Artress notes, "The labyrinth isn't about the inner world alone. It connects two worlds, the inner and the outer, the physical and the spiritual, the psyche and the spirit, the active and the contemplative. The labyrinth motivates people. It gives you courage to take the next step."

Artress has developed a workshop called "Taking the Creative Leap, Navigating the Life Transitions." The labyrinth can thus be a tool of discernment. "I offer a prism, and the light comes through," she says. "The labyrinth is a prism through which people see their lives, where they are on the path. The labyrinth stirs people, births their next

step." The combination of walking and meditating is potent.

Artress has also seen how the labyrinth can be a tool for reaching out to unchurched people. Jesus scholar Marcus Borg used the terms "second-hand religion" and "first-hand religion" to describe the ways people experience faith. Second-hand religion is handed down in formulas and creeds, while first-hand religion is the experience that makes those formulas and creeds one's own and makes one belong to them as well. Artress explains: "The hunger is to move away from



Grace Cathedral and its outdoor labyrinth

second-hand religion, and the labyrinth is a way to get to first-hand religion. If we can offer people a way of connecting to anything in themselves, of finding out what they're really longing for, what they really could pray for...if our churches could offer this first-hand religion, people would grow rather than diminish."

As we concluded our time together, I asked her about a phrase in her book that caught my eye: "turning tourists into pilgrims." She said, "People are seeking ways of being open. There's a shift there: as a tourist you objectify, take pictures. As a pilgrim you experience and participate. It can be life-changing."

I said, "That's what people want from church, to participate and not just to observe."

"Yes, and that means you have to be available in a different way, to give something up," she answered.

"It's risky," I said, "because you might be told to put a labyrinth in the cathedral."

She laughed and said, "Yes, and the thought came through so forcefully and so powerfully that I'm still functioning off that thought. And it wasn't my thought. I was instructed to do that. It didn't stir up any doubt. The people I needed to meet and the books I needed to read—I just kept with it. It was a fascinating time. The labyrinth puts a lot of people into that kind of time, whatever it's called, creative, *kairos* time, I guess. It certainly isn't *chronos*."

There will be an opportunity to experience this kind of time in early April in Princeton. Artress will be bringing the labyrinth to PTS's Center of Continuing Education April 5 and 6 and invites people to come to her workshop, or just to come and walk the labyrinth. The labyrinth cannot really be known by standing outside of it and looking at it. If you try to follow the path with your eye, you will get lost quickly. The labyrinth can only be known step by step, moment by moment. It can only be known experientially.

I walked the labyrinth at the cathedral, winding my way. It took concentration not to lose the path. "Show me the way, Lord," I prayed. "Show me the way." What I heard as I walked step by careful, deliberate step was, "One step at a time. Keep going."

Walking the labyrinth renews my hope that life is not a maze, full of wrong turns and dead ends. It gives me hope that life is a labyrinth, a path I can follow one step at a time. And the point of walking the labyrinth is not to find the center, but to walk.

I did take that drive on Highway One, and the point wasn't *where* I was going, whether north to Point Reyes or south to the beach. But that I *was* going, that my inner world and my outer world had come together before God and that I had taken the next step on my journey. The road in California really did wind around like a ribbon on a gift, like the path of the labyrinth. ■

Heather Faller is an M. Div. senior at Princeton Seminary. She writes spiritual autobiography and poetry (her poetry will appear in Theology Today this year) and is an aspirant to the Episcopal priesthood.

MINISTERING to Future Ministers

by Erika Marksbury

Kristin Saldine, Princeton Seminary's new minister of the chapel, says her first love in academics is history. This passion for the past led her to the Smithsonian National Museum of American History immediately after graduating from college, where she did an internship in curatorial techniques. She had deferred seminary for a year (still wavering on whether that was the path she wanted to follow) to work at the Smithsonian, and one day realized, "I'm at the greatest institution in the world. This is the fulfillment of my dreams! But I don't get to wrestle with faith here; it's just not part of the daily conversation." And that's when she knew she was ready to commit to the church.

So she did. An internship during her study at San Francisco Theological Seminary (SFTS) fostered her excitement for church work, thanks to the encouragement of an internship supervisor who used to tap her on the shoulder and simply say, "You have to think about the parish." After her graduation from SFTS in 1986, Saldine spent nine years pastoring in the Northwest—at the First Presbyterian Church in Portland, Oregon, and then at Anacortes Westminster Presbyterian Church in Anacortes, Washington.

She headed to Princeton in 1995 to begin her Ph.D., though since then she has taken time off to teach for a semester at Columbia Theological Seminary and for



The Reverend Kristin Saldine

a year at her seminary alma mater, also serving as interim chaplain there.

Throughout her Ph.D. studies (she's in the process of writing her dissertation on Jonathan Edwards's use of landscape imagery—combining homiletical theory with visual rhetoric), Saldine has felt called to serve at the seminary level in practical theology. "In my wildest dreams I never, ever thought there would be a job that combined pastoral skills and academic vigor," she says. "Usually you're asked to choose one or the other."

But that job came to her in the form of minister of the chapel. Now she serves as a pastoral caregiver to a diverse seminary community and as a visible liturgical presence in the chapel. She preaches every two or three weeks and believes her job is to nurture worship and to find a way to encourage students in spiritual disciplines.

Saldine began her ministry to the PTS community in a trying time. Her first community-wide service as minister of the chapel was on Tuesday, September 11, at 3:30 p.m. After the horrific events unfolded at the Pentagon and the World Trade Center, Saldine asked President Gillespie if a special

service could be organized for that afternoon. Everyone at Princeton Seminary was invited and encouraged to come. "It was amazing to stand on the steps of the chapel and watch people from all over campus—facilities workers, professors, students, administrators, everybody—walking slowly toward the chapel," she recalls. "I've never seen anything like it. We sang hymns, read Scripture, and then I encouraged the community to voice their prayers. People prayed from many different perspectives."

Saldine values the way the community can support each other during such difficult times, but thinks it's crucial to come together on the average days as well. "I believe the greatest spiritual discipline is regular worship in a community," she says. "And when you commit to that, you commit not only to the mundaneness of it, and the days when it doesn't 'do anything' for you, but you also commit to the belief that God works in the everyday as well as in the miracles."

Fortunately for PTS, itself rich in history, Saldine left the museum and is now daily bringing her passion for worship and ministry to Princeton's living community of faith. ■

Erika Marksbury is an M.Div. middler and part-time editorial assistant for the Office of Communications/Publications.

Why did you take this job?

KS: My first response is that the Holy Spirit knocked me over. Seriously. I got blindsided by the Holy Spirit. I'm still in awe about it. And I didn't take the job—the job just claimed me. It took hold of my imagination, and I couldn't imagine being anywhere else right now.

What's unique about ministering to people preparing to be ministers?

KS: The relationship is different than a pastor-congregant relationship. There's a sense of urgency; I only get to know people for three short years before they leave. Their experience here is crucial, and I want it to be a blessing for them, as both a challenge and a comfort.

What's the biggest challenge in ministering to this community?

KS: Trying to find ways to worship that are inclusive for all and exclusive to none. That's the community's responsibility, but I get to be right in the middle of the conversation. That's the creative part of my job, but it's also the hardest part. That's my vision, and to me it's not naïve and it's not impossible.

FOR SUCH A TIME AS THIS

PTS CAMPUS COMMUNITY RESPONDS TO SEPTEMBER 11

MUSLIM IMAM LEADS CHAPEL SERVICE

by Barbara A. Chaapel

"The only way forward is the way of reconciliation and trust," said Richard Young, PTS professor of the history of religions, speaking in Miller Chapel two weeks after the September 11 terrorist attacks on New York and Washington. "Salaam and Shalom must include all people. We must open ourselves to each other and in so doing, we open ourselves to God."

Attempting to enact those commitments, the Seminary invited Imam Hamad Chebli, the leader of the Islamic Society of Central New Jersey, to speak in the daily chapel service on September 28. It was the first time a non-Christian has led a chapel service at the Seminary in at least twenty years, and perhaps ever.

Refusing Young's offer to remove the Bible from the pulpit before he spoke, Chebli told worshipers that the Torah, the New Testament, and the Qur'an all reveal the same God, and were all given to the human community for edification. "None of them teaches violence or gives permission to take up the sword," the imam said, urging students to read all three with open hearts and minds.

At the end of his remarks, he presented PTS president Thomas W. Gillespie with a copy of the Qur'an.

Following the chapel service, Chebli, a native of Lebanon who was educated in Cairo, addressed Young's class on comparative missiology.

He began by defining terms: The word Allah means God, but a God beyond symbolism or gender or the capacity of the

human mind to know. The word Islam means peace. The word *jihad*, which most English-speaking people translate as "holy war," in fact means "struggle"—not in the sense of fighting, but in the sense of struggling against ignorance and injustice. "We are waging *jihad* right now in this classroom against ignorance," he told the students. He also said that there is no verse in the Qur'an that gives a Muslim permission to kill or to destroy property under the concept of *jihad*.

He corrected other misconceptions about Islam and about Arabs. Arabs make up less than two percent of Muslims, he said. Eight million Muslims live in the United

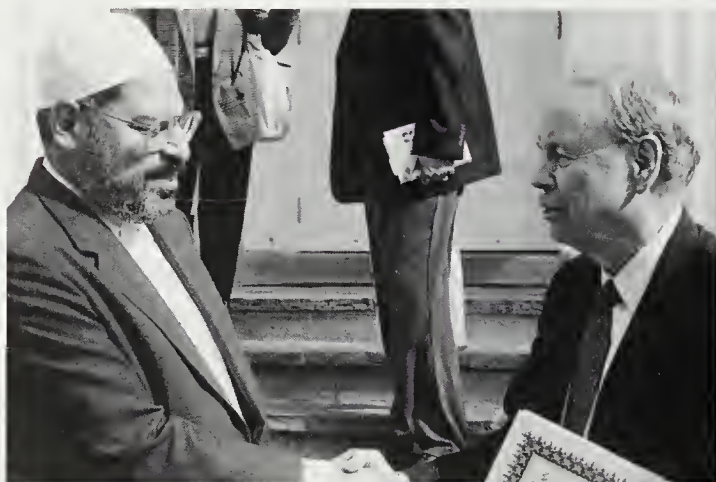
States, four million of whom were born here. These citizens, he said, are proud to be Americans. "Muslims not only were here before Christopher Columbus arrived, many also came with Christopher

Columbus," he said. He urged students not to generalize about all Muslims, just as one cannot generalize about all Jews or all Christians. "Among people of all faiths there are infidels and fanatics," he said. "Just as there were people of all faiths, including Muslims, killed in the World Trade Center."

In response to questions about why Muslim fundamentalists consider America the enemy, Chebli explained that there are five basic elements in Islam that must be protected. They are the soul ("pornography would threaten the soul"), the mind ("alcohol and drugs impose on the mind"), property ("invasion of people's property by authorities is a threat"), religion ("one cannot destroy either churches or mosques"), and community ("the ability to live within one's tradition is essential"). While he said that the terrorists were not motivated by the ideals of

Islam, nor did he justify the violence, he did suggest that there were reasons for it. "We must look for the roots of the violence and ask why these fanatics and terrorists believe their lives are worth nothing," he said. "There is a reason. If we find it, we will be safe."

Chebli urged the PTS community to continue dialogue with Muslims and people of other faiths and to learn more about Islam. Young and his faculty colleagues Nancy Duff, Paul Rorem, Mark Taylor, and student Kiran Young attended a Friday prayer service at Chebli's mosque the week of the attacks. Young himself had traveled there on September 11, "when things were falling apart, to express my concern."



Imam Chebli (left) presents a copy of the Qur'an to President Gillespie.

Photo: Chrissie Knight

TRUSTEES ADDRESS FAITH, CIVIL LIBERTIES, AND SECURITY

PTS trustees Justin Johnson, a Pennsylvania Superior Court justice, and Tom Johnson, an attorney for Kirkpatrick & Lockhart in Pittsburgh, Pennsylvania, made a presentation titled "Faith, Civil Liberties, and Security" at the Seminary almost exactly a month after the September 11 attacks.

Noting the Japanese internment after the bombing of Pearl Harbor, Tom Johnson said, "We don't have the very best record of striking the balance in the right places." So with an increased need for security, he asserted, comes a need to be vigilant in maintaining those civil liberties crucial to the health of American society.

Specifically discussed were the antiterrorism act of 2001, the implications of new law enforcement technology, search and seizure laws, racial profiling, national identification cards, and freedom of speech.

But their concern extended beyond the law. "For me, as a Presbyterian, it's my responsibility—if not as an attorney,

STUDENT LIFE CHANGED IN TURBULENT TIMES

by Erika Marksbury

PTS students are diverse in their reactions to the events of September 11, and they've decorated their dormitory room doors in ways that reflect not only that diversity but also their yearnings for both peace and justice. Posters that call for "Justice Not Vengeance" can be seen on many doors, as can American flags or the oft-quoted "God Bless America." Others proclaim "Not in My Name," display sermon transcripts, or offer drawings of doves. But the attacks on the United States inspired students to do more than just redecorate their doors; on campus now exists a renewed yearning to understand both neighbors and selves, and a profound desire to learn how to minister in this context.

Students who were on campus a week before classes started joined faculty and staff on the afternoon of September 11 for a

hastily called service in a crowded Miller Chapel. It was a somber and moving service of song, Scripture, and prayers offered by those in attendance. The PTS community came together in a moment of shock and grief to be in God's presence.

In following weeks the campus responded in myriad ways. Perhaps the most creative outreach effort was the joint concert of three bands—The Perfect Woman (PTS students Keeva Kase, Todd Kennedy, Jonas Hayes, and Jeff Bryan), Million Time Winner (led by PTS Ph.D. student Christian Andrews), and Fooled by April (out of Boston)—held at the Princeton University graduate school bar near the Seminary. Originally planned as a benefit for another cause, the event changed course. Kase said, "The day of the attacks we decided to shift our cause to help benefit the attack victims." At the end of the night, pooling together proceeds from the cover charge, the doormen's pay, and their own pay for the evening, the bands had raised \$1,200. Kase approached President Gillespie and asked if the Seminary could double the amount raised; Gillespie increased the donation total to \$5,000, which was sent to Madison Avenue Presbyterian Church's (NYC) fund serving "particularly the families of service workers and support staff who are unlikely to have good pensions, portfolios, etc." "All in all," Kase said, "it was a great event."

PTS students have taken time to look inward as well—especially those doing field education in New York City churches, as they learn how to minister in a changing world. Middler Katy Doyle said, "Doing field ed in New York City is allowing me to experience the mourning, the pain, the compassion, the dedication, and the rebirth of the city. September 11 has become a much more personal experience for me because I'm ministering to people for whom it was more than just the day of the terrorist attacks—it was the day their loved ones died and their city changed forever. What I'm learning and experiencing in the city will have an everlasting effect on my ministry."

There is also a communal effort to understand these issues. Seminarians for Social Change, a student-led group, hosted a dinner discussion for students to think

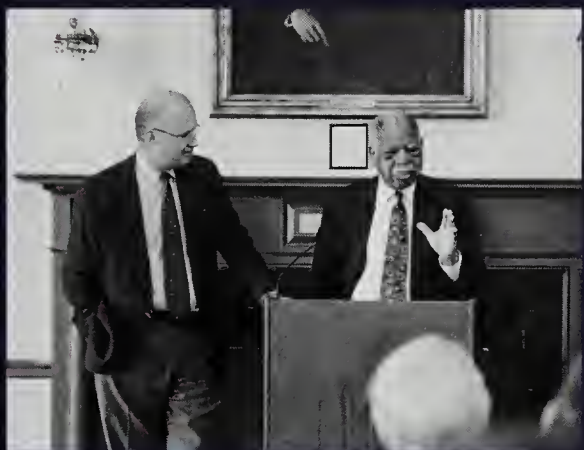
through the events together and how they, as Christians dedicated to peace, could respond. Junior Stephanie Hoylman said, "Perhaps the tendency is to prefer a more active response to such issues; in this case, discussion seemed to be the most positive and appropriate. I found it very healing just to realize that a lot of other people are also experiencing an uncertainty about how to react to the situation in our nation."

Preaching in chapel, and even in preaching classes, now incorporates reflections on the attacks. Students organize impromptu prayer meetings, such as on the night the United States began bombing Afghanistan, when about 20 students gathered in the chapel. And professors' prayers to open class often ask for God's guidance and mercy as the community attempts to learn in the aftermath of these events. The Office of the Dean of Student Affairs and the faculty's Church and Society Committee offered "For Such a Time As This," a series of faculty-led forums dealing with issues such as the just war theory, revelation in a time of mass death, the theology of the cross, and the church and patriotism.

At the just war forum, a student asked whether or not students preparing to be pastors could consider the "war" on terrorism just and offer their support of it. Fred Tittle, an M.Div. senior retired from the Marine Corps with ground combat experience, responded, "As students preparing to be pastors, our concern shouldn't be whether this war is just or unjust. Instead, we should be concerned about the people in our congregations who will be serving in it, regardless of that question, and who will need healing."

Not an area of study or campus life remains untouched by these events. The campus community has drawn together to help one another understand and cope as best they can. And while students are seeking healing for themselves, they are now constantly aware that the church they are training to lead is one that will offer the challenges and opportunities of an unpredictable and too often pain-stricken world. ■

Erika Marksbury is a PTS M.Div. middler and a part-time editorial assistant in the Office of Communications/Publications.



Tom Johnson (left) and Justin Johnson

if not as a judge, then certainly as a man of God—to speak out when I see oppression anywhere," said Justin Johnson. "And we're in a time right now when it's so easy to condemn people who are not in a position to defend themselves. It's so easy in trying to make up for the grief that we feel to strike out at somebody. This is the kind of opportunity that's available to our denomination and that's available to each of us...to stand up for the downtrodden."

Students, faculty, staff, and trustees welcomed this opportunity to discuss—as Americans and as Christians—issues important to the future of the nation.

WINDOWS

NINETEEN PRINCETON ALUMNI/AE WHOSE LIVES, CONGREGATIONS, AND MINISTRIES WERE CLOSELY AFFECTED BY THE TERRORISM ON SEPTEMBER 11 IN NEW YORK, WASHINGTON, D.C., AND PENNSYLVANIA SHARE STORIES OF THAT DAY AND THE WEEK THAT FOLLOWED. MANY TOLD *inSpire* HOW GRATEFUL THEY WERE FOR THEIR SEMINARY EDUCATION AT PRINCETON AS THEY MINISTERED IN THESE DIFFICULT DAYS. THEY WITNESSED TO THE GOSPEL OF GOD'S LOVE IN JESUS CHRIST AT A TIME WHEN PROFOUNDLY GOOD NEWS WAS NEEDED.

IMAGES OF PAIN

The image on television of the towers burning appeared surreal, as in a bad disaster movie. Standing on Madison Avenue looking south at the black smoke rising against the clear blue sky, people on cell phones with pained, concerned looks. Sitting in a forum on housing at Riverside Church with 70 clergy of different faiths. Hearing of the implosion, praying together, leaving for our faith community. Walking through Central Park as it was closed to all vehicles. Planning two prayer services for that day. Then six more in the following three days. Friday night, a candlelight service culminating with everyone on Park Avenue, singing.

Listening to the fears, sharing the tears. Members who witnessed the attacks; who witnessed those jumping and landing; who ran from the gray matter smothering the air. Calling families of those who worked downtown—taking two days not knowing about several of them. One woman took the wrong train that morning; it ended up being the right one for her. The thousands saved, not physically hurt, yet not escaping the emotional torment. Worshippers overflowed the sanctuary, many in black. Seeking consolation, praying for loved ones, asking God "Why?" A memorial service for a young, brilliant man from Florida—a life gone in the innocence of work.

Chopping pumpkins, dicing onions—preparing food for relief workers. Hands in rhythm, reaching out. Disaster relief funds offered for those out of work, depressed, lonely. This has not ended. There may never be an end. We shed tears, we offer prayers, we go on.

Krystin Granberg, Class of 1994, is associate pastor at Brick Presbyterian Church in New York City.

THROUGH THE ROADBLOCKS

Terrorists attack your city while you're two hours away by car, devastating the downtown area where at least a third of your congregation works; you don't know how many are buried in the rubble. The pastor is trapped on the West Coast, the phones are down, and the city has been blockaded. You're one of the associate pastors, ordained for less than one year. What do you do? Good question; I don't remember this on the ordination exams. I got in the car and started driving, arriving at the church around 2:00 p.m. after the NYPD waved me through the roadblocks as a pastor. Now what do we do?

We made dozens of phone calls, leaving message after message with members saying, "Please let us know you're okay; we care about you." We handed out more than 8,000 cups of cool water to people who had to walk home from their offices because Manhattan's transportation systems were shut down. We prayed, holding service after service attended by hundreds of people, many seeking God's presence for the first time in their memories. We listened to the scores of people who walked into the sanctuary every day to tell their stories and pour out their grief. It was exhausting, it was terrifying, it was moving, it was gratifying. It was ministry. I have thanked God every day for calling me to minister in New York City during this time.

J.C. Austin, Class of 1998, is associate pastor at Madison Avenue Presbyterian Church in New York City. Fred R. Anderson, pastor of Madison Avenue, Class of 1973, and PTS trustee, was in California at the time of the attacks and could not fly back.

ON A SHATTERED WORLD



THE PRIVILEGE OF MINISTRY

Many people have asked me, "What's it been like to be a pastor in New York City since September 11?" My first response is, "It is an inestimable privilege to serve Christ by serving the people of New York during these tumultuous times." On September 11 our congregation in midtown Manhattan opened its doors to wounded people (physically, emotionally, and spiritually) who were making their way up Fifth and Sixth Avenues from the World Trade Center area. We offered a worship service at 1:00 p.m. that was so well attended that we offered three additional services that day. As our pastors walked outside on Fifth Avenue with our robes and white stoles, symbolic of the resurrection, many people approached us and asked us to talk and pray with them. Men and women whom I had never seen before dissolved in tears in my arms as they tried to explain what they had seen. One man told me, amid sobs, that he had seen a man get out of the World Trade Center and begin to call a family member on a cell phone, only to be struck in the head by a piece of flying debris and killed. Needless to say, these sights left people numb and filled with anxiety. Others came into the sanctuary with blood on their shirts or blouses—not their own but rather blood from the horrific explosion.

During this tragedy, our church found worship was the most comforting thing we could offer. I have often mentioned in my sermons recently that we offer "the empty cross" of a savior who was crucified and whom God raised from the dead, a savior who now lives among us to give us strength and courage for the living of these days. I've never known a time in my 28 years of ordained ministry when the words of the gospel have been more important than now. And I believe that God sent me, and many others, to New York City for such a time as this. It is an inestimable privilege to preach the gospel of a savior and a redeemer during these tumultuous times and to give New Yorkers and all people what they most need: hope.

Thomas K. Tewell, Class of 1973, is pastor of the Fifth Avenue Presbyterian Church in New York City and a PTS trustee.

NAMES OF THE LOST

Tuesday morning, September 11, began for me with a call from our local police department, which I serve as chaplain, requesting that I accompany one of their officers to notify a mother and her four children that their husband and father had been killed in an automobile accident early that morning. After I spent an hour with this new widow, the officer drove me back to the church. As he dropped me off we remarked to each other that the day could only get better. Within minutes our church staff watched as those two planes hit those buildings. We spent the rest of the day calling all the families in our congregation that had parents, spouses, or children working downtown. By day's end three fathers were unaccounted for. They never came home. When the sun set that Tuesday evening our sanctuary was filled with people, most of whom I had never met before. After we sang and read from Scripture, I invited the congregation to pray aloud for those whose welfare was yet uncertain. The chorus of names we heard over the next 15 minutes is something I will never forget. By week's end we learned that 19 of our community were lost to the rubble.

Stephen D. McConnell, Class of 1984, is pastor of The Presbyterian Church at Liberty Corner in Liberty Corner, New Jersey, and the Bernards Township police chaplain.

NEAR THE PENTAGON

I am a Navy chaplain assigned to the Marine Corps Combat Development Center in Quantico, Virginia, and was called on to spend some time at the Family Assistance Center in Crystal City, Virginia, two days after the national tragedy. I had not yet taken off my coat before being asked to take a phone call from Tim, a 53-year-old bachelor who had lost the first woman he had ever loved and chosen to soon marry. No sooner had I finished that conversation than I was pulled aside by a uniformed man, Craig, composed in demeanor and Lincolnesque in stature. My first thought was that this was another volunteer at the center who would lead me to another distraught soul, only to discover that it was his wife of 25 years whose office was at the center of impact.

The following Sunday I attended the First United Presbyterian Church in Dale City, Virginia, where Bob Edmunds (PTS Class of 1974) is pastor. There in the lobby was Craig, present that day as a result of Bob's pastoral care given him earlier in the week. Bob and I had not arranged or even been aware of our "double-teaming," but it was evident to all of us that our ministry had been divinely synchronized.

Later, at Craig's wife's memorial service, her boss spoke of the only two from their office who had perished in the disaster: Craig's wife, Cheryl, and, as it turns out, Tim's fiancée, Sandy. The two men had never met, yet God allowed me to be an integral part of each man's individual journey. In these days of confusion and purposelessness, God's creative Spirit continues the weaving of his masterful design.

Margaret Grun Kibben, Class of 1986, is a commander in the United States Navy Chaplain Corps, currently assigned as doctrine writer for religious ministry in the United States Marine Corps, Marine Corps Combat Development Center, in Quantico, Virginia.

WINDOWS

RETURNING FROM JORDAN

On the morning of September 11, 14 of us boarded a Royal Jordanian flight after a marvelous tour of Jordan. The group was composed of pastors, mostly from the D.C. area, including PTS alums Graham Bardsley (Class of 1963), Howard Boswell (Class of 1984), David Stoker (Class of 1980), and me. The tour was organized by the Friends of Jordan in an effort to encourage tourism, to try to positively affect Arab perspectives of Americans and American perspectives of Arabs, and to introduce Christians to the many biblical sites in Jordan.

When we landed for scheduled refueling in Shannon, Ireland, the world changed, and we began an unexpected weeklong stay in Ireland.

Perhaps the most moving experience of the trip was when the Irish closed the country on Friday for a national day of mourning. We attended an ecumenical service hosted by a local Catholic parish. The church was standing room only for the 500 or so crowded inside, with many more listening through open windows. We were invited to sit in the chancel behind a makeshift altar the children of the parish had put together with models of the Twin Towers, toy police cars and fire engines, American and Irish flags, and a clock stopped at the time of the first plane crash. The special music included, "May the circle be unbroken, by and by Lord, by and by." After the worship concluded we were greeted over and over again with a phrase delivered in a soft brogue, "We're sorry for your troubles." It was especially tender coming from people in a country that knows something of their own "troubles." There, by the banks of the Shannon, we were reminded of the power of worship and the gift of Christian community.

Guy D. Griffith, Class of 1986, is associate pastor for education at Covenant Presbyterian Church in Charlotte, North Carolina, and is president of the PTS Alumni/ae Association.

WHAT TO SAY?

On the morning of September 11, one hundred mothers gasped in horror as I made the announcement in our auditorium. The excited atmosphere of parent orientation for the new school year turned into incredulous shock. While frantic spouses tried to reach their loved ones by cell phones, we tried to pray.

Our community of Summit, New Jersey, is a short train ride to New York City. We have several individuals who work in the World Trade Center. I assembled our staff team to brainstorm about who worked in the buildings. My next task was to start visiting these homes to find out if they were okay. At the first six houses, we received good news: One person was late to work and never made it to the building. Two were out on business travel. One person had taken the morning off to get his car fixed. Two made it out of the building alive.

The last house I went to was of a good friend and elder, Todd Rancke. The door to the house was open and I walked into the entryway. Because I am about the same height as Todd, his wife, Debbie, mistook me for her husband. With relief she sprang up to hug me, but reality slowly crept in. She collapsed in my arms, saying, "Oh, my God! I thought you were Todd. I thought he came home! Where's Todd? You've got to find him." I have never felt more helpless as a pastor.

Richard Kannwischer, Class of 1998, is pastor of Central Presbyterian Church in Summit, New Jersey.

ON A SHATTERED WORLD

MEMORIAL SERVICE

October 28. Church and Vesey Streets, New York City.

Hundreds of families who lost loved ones are streaming in from the buses. The din of the generators and the fire pumper truck is suddenly overcome by the sound of church bells. They strike twelve.

1:30 p.m. People are moving the barriers. Tempers. Pain pours out. A police captain is in tears. The orchestra is playing the soundtrack from *Platoon*. A security cop with a bullhorn is trying to get someone off the top of a telephone booth.

2:24 p.m. Ilya Gringolts is playing the violin; the shadows are getting longer and the crowd quieter. Rabbi Potasnik says, "We are the re-United States of America." Applause. Renee Fleming begins to sing "Amazing Grace" and a woman at the barricades starts to sing along. More people join the singing. I have to pay attention to those crying now. What an overwhelming sea of tears and grief. I need to start helping those who have broken down.

The cops are crying. Families huddled with arms around each other. Pigeons in flight above us are backlit in shadows of buildings, like great black ravens. As they break into the sunshine, they burst into brilliant white, like doves.

4:30 p.m. Day is done. Very tired. Now begins the healing. To lay to rest in this common grave 5,544 of every nation, language, and faith. The last person stands writing her name on the wooden rail of the platform overlooking the site. Staking claim or ownership in this place of horror and miracle.

Wayne Whitelock, Class of 1964, is part of the American Red Cross's Spiritual Care Air Incident Response Team, chartered by Congress through the National Transportation Safety Board as specially trained chaplains deployed in any air emergency with mass casualties. This is a page from his daily Palm Pilot log. From October 20 until the end of November he was in New York to supervise spiritual care workers of all faiths under the Red Cross at 12 sites, including the Family Assistance Center, two respite centers for workers at ground zero, and two mortuaries.

AMONG THE WRECKAGE

I was stationed at "the landfill" for many days during my tour of duty as an Army National Guard chaplain. Along with other chaplains, I provided pastoral care for the NYPD, CIA, firefighters, and FIMA workers who were going through the debris from the terrorist attacks. One day I was walking around and saw a police officer welding open a car crushed at ground zero. When the officer opened the car, he found a man's body and a child in a fastened car seat. He saw the stuffed animal and the small shoes next to the seat. The man lost his ability to cope and, in desperation, threw the welding tool several feet in the air. He saw me walking by at that moment, and this tall, big-boned police officer said to me, "If you are very strong, can handle a grown man's anger, and can walk at least three miles around this god-forsaken dump, then walk with me, chaplain." We walked for two-and-a-half miles around the dump before he said, in a broken voice, which led to nonstop crying for 45 minutes, "I accidentally dropped my four-month-old baby seven months ago, and our baby died from broken neck injuries. When I saw that child in the car seat earlier, it reminded me of my only son, who's now gone. Why is there so much pain in the world, chaplain? Why did this happen to me? Why does God want me sorting through the bodies at this site? What can I do with my grief?"

These were just some of the questions I talked about with this New York police officer and with others at Operation Respect at the landfill on Staten Island.

Joanne S. Martindale, Class of 1988 and a PTS trustee, is director of chaplaincy at Ancora Psychiatric Hospital in Ancora, New Jersey. She has also served as an Army National Guard chaplain (major) for the past 12 years in New Jersey. She spent 44 days after the September 11 attacks on active duty in New York City at both ground zero and at the Staten Island landfill, the site where debris from the World Trade Center is being sorted.

A PRAYER FROM UGANDA (emailed to PTS on Thursday, September 13)

I would like to express my sympathy to all of you dear Americans after this terrorist attack on your country. It is still a shock for me, and I mourn the death of all those innocent victims—some of whom could be your relatives or close associates. I pray for all of you as you experience this unspeakable sorrow and indescribable horror. I visited the top floor of the North Tower of the World Trade Center during my time at Princeton. What has happened there and what has happened at the Pentagon is hard to believe. May God wash away your tears and calm your hearts. I am really tempted to think of revenge, but let God's will be done to these enemies of peace and democracy who target innocent people. May good triumph over evil. May God not desert America and the world at such a dark moment.

The Reverend Israel Wasswa Ahimbisibwe, Class of 1998, is coordinator of theological education by extension for the Episcopal Church in Uganda.

WINDOWS



Photo: Mary Klassen

A MENNONITE RESPONSE

Students and faculty at Associated Mennonite Biblical Seminary in Elkhart, Indiana, wrote a letter to President Bush pledging our prayer support and expressing our desire that this nation respond with restraint: "Violent retaliation by this country will only plant seeds of hatred that some day will yield further terror and bloodshed.... There is no military response or hardware that can make the United States truly secure. The only viable long-term strategy is to build friendship with those who would be our enemies, to work for a world where resources and power are shared by all, and to put our confidence in God."

Two weeks after the September 11 attacks, the seminary community gathered for a memorial service and hammered 6,000 wooden stakes into the campus lawn (one for each victim). This was a profoundly confessional experience. In silence we pounded the stakes around the open form of a cross. A sign along the road says, "We mourn each life lost; we pray for peace." As a symbol of Christian hope in God's power to heal and renew, we plan to place a crocus bulb in each of the 6,000 stake holes. This will become an annual symbol of resurrection, a reminder of God's redemption of a suffering world through the cross.

J. Nelson Kraybill, Class of 1983, is president of Associated Mennonite Biblical Seminary in Elkhart, Indiana.

REFLECTIONS FROM EGYPT

Like America, Egypt has been rocked by the atrocities of September 11. Unlike America, the emotions expressed have not reflected a unified opposition to bin Laden and his network. Certainly some Egyptians felt shock and sadness at the sight of the collapsing twin towers and the massive deaths that day. But bin Laden's message regarding the evils of U.S. policies in Israel/Palestine and the occupation of Islam's holiest land by "infidels" has a real resonance with many of our Muslim and Christian friends and acquaintances. Years of feeling betrayed and controlled in this region cause Egyptians to see the present through the prism of the past, especially the decades of Israeli injustice and oppression in Palestine, which rankle deeply. Though the Egyptian government has offered cautious support of the West's efforts against terrorism, the state-run press and state-controlled mosques vocally oppose military action in Afghanistan. At Cairo's most famous mosque, 5 km from our apartment, the secretary-general of Egypt's Labor Party prayed, "God, ensure the victory of the Taliban over the American miscreants." We often pass truckloads of police in riot gear outside of Ein Shams University, within walking distance of our home. They are there to keep rein on anti-Western sentiments of Egypt's younger generations. Within the smaller sphere of our seminary, students are struggling to formulate their opinions. Many feel caught between their opposition to terrorism on the one hand and their outrage with U.S. policy throughout the Middle East on the other. Compulsory military service further complicates matters for our graduates. It is more difficult than ever to be a Christian in the Middle East.

The Reverends Darren and Elisabeth Kennedy, both Class of 1999, are mission coworkers with the Presbyterian Church (USA) and professors at Evangelical Theological Seminary in Cairo, Egypt.

TERRORISM AND EDUCATION

The September 11 collapse of the World Trade Center Towers, which I witnessed from my office in the Interchurch Center, was for me the latest in a series of horrific events related to my work for a Presbyterian-founded university in Lebanon.

When I first visited Beirut in 1979, Lebanon was in the midst of a prolonged civil war. My associates and I were then trying to keep Beirut University College alive. To reach our West Beirut campus, students and faculty had to brave fighting militias, artillery barrages, and car bombings. We later had to cope with the Israeli invasion and house 700 fleeing refugees. Subsequently we were staggered by the suicide bombings of the American embassy and Marine barracks, and the kidnapping of Ben Wier and four of our professors. Yet, through all this, the college grew from 1,000 to 2,500 students.

During this time of uncertainty, I am exceptionally fortunate to be affiliated again with what has since become the Lebanese American University, with 5,500 students in four schools on three campuses. It is reassuring to work for an institution that has survived so much adversity—and grown stronger in the process. It is gratifying to help continue the mission of providing American higher education to Lebanese and other Arab young people—regardless of religion, gender, nationality, or affiliation—while also promoting tolerance, peace, justice, and human rights in the Middle East. Education continues to be our response to terrorism.

Bob Stoddard, Class of 1965, is vice president for development for the Lebanese American University in its New York City office.

ON A SHATTERED WORLD

A LITURGICAL RESPONSE

I returned to the office on September 11 refreshed and renewed by a three-month sabbatical leave. As I ended my first meeting of the day I received a call from my wife, who teaches in Montclair, New Jersey. "Bill, there's something terribly wrong at the World Trade Center. From my classroom window, I can see a huge plume of smoke coming from the building."

FOR WARMTH

I hold my face in my two hands.
No, I am not crying.
I hold my face in my two hands,
to keep my loneliness warm
two hands protecting,
two hands nourishing,
two hands preventing
my soul from leaving me in anger.

Thich Nhat Hanh, special student at PTS from 1961 to 1962, has read this poem at many public gatherings since September 11. A Zen master, poet, author, and peace and human rights activist, he lives in Plum Village, a meditation community he founded in France.

Our church has responded to the crisis and the ongoing events in a variety of ways, including liturgically. Within hours after the tragic events, we began to spread word that we would gather that night for prayer and Holy Communion. About four hundred people came together, and we stayed long and talked about the events of the day at the close of the service. The sense of Christian community was comforting in the face of tragedy. We were surrounded by the saints of the church. We have since instituted a weekly service of evening prayer so that the community can gather together for worship, prayer, song, and silent reflection. Attendance has continued to grow each week.

The day after the tragedy I talked with two other clergy in town to see if we could make some plans for an interfaith gathering for prayer and common worship. The largest single gathering place was the local synagogue, which was about to enter the holy days of Rosh Hashanah. As Rosh Hashanah ended on Wednesday, we met in the temple as an interfaith community, led by Christian and Jewish clergy and an Islamic imam. More than 1,500 members of the various Westfield congregations came together that night. The interfaith community has pledged to come together in this fashion again soon.

William Forbes, Class of 1972, is pastor of The Presbyterian Church in Westfield, New Jersey.

O GOD, OUR WORDS CANNOT EXPRESS

St. Anne CM
("O God, Our Help in Ages Past")

O God, our words cannot express
The pain we feel this day.
Enraged, uncertain, we confess
Our need to bow and pray.

We grieve for all who lost their lives...
And for each injured one.
We pray for children, husbands, wives
Whose grief has just begun.

O Lord, we're called to offer prayer
For all our leaders, too.
May they, amid such great despair,
Be wise in all they do.


We trust your mercy and your grace;
In you we will not fear!
May peace and justice now embrace!
Be with your people here!

Tune: Attr. William Croft, 1708. Tune is in public domain.

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Contact information: bruce.gillette@ecunet.org

This hymn was written by Carolyn Winfrey Gillette, Class of 1985, who copastors the First Presbyterian Church in Pitman, New Jersey. Gillette wrote the hymn in response to the September 11 attacks. It has since been recorded by Paul Stookey of Peter, Paul, & Mary and has been used by many around the world during recent weeks.



A CONGREGATION IN THE CAPITAL

About half of the congregation at National Presbyterian Church works in government buildings, one of which now has a gaping wound in its side. All of these buildings feel like targets for terrorists. So every morning before leaving for work mothers and fathers hug their children a little bit longer, because they are not certain they will come home at the end of the day. Of course none of us was ever assured of that, but now we are more aware of life's volatility. And so I find that people are asking rather profound questions about the purpose and meaning of their lives a lot more frequently than they used to.

Our congregation includes many people who are responsible for leading the nation as it responds to terrorism. They regularly fill the pews, bowing their heads in prayer, asking God to grant them wisdom and courage for the facing of this hour.

In the days immediately following September 11, we had an insatiable thirst for worship. The church had a worship service almost every night for a week, always with large crowds. Our people wanted worship even more than they wanted counseling or vain reassurances that they would be okay. In times of crisis, the soul yearns to bring its fears and deep questions into the presence of God. In the weeks that have followed, the congregation has tried to return to its normal life, as an act of faithful living, but it is no less focused on expecting the Word of God to speak within the nagging anxieties that now accompany our daily routines.

As I have spoken God's Word to our people, and served as their shepherd through the long days of crisis, like many pastors I discovered that I was well trained for this. So much of our time is spent running programs and overseeing church work. But when the dark days come it is good to know that our seminaries have done an excellent job of equipping pastors to be, well, pastors.

M. Craig Barnes, Class of 1981, is pastor of National Presbyterian Church in Washington, D.C., and a PTS trustee.

THE FRAGILITY AND FULLNESS OF LIFE

Kenny and I grew up together at the same church in Brooklyn, New York. We shared the same crib space, went through Sunday school, enjoyed the church's youth fellowship, played on the same softball team, celebrated when we got our first cars, and sang in a gospel group for several years. These experiences solidified a friendship built upon a common faith and spirit. Kenny was the best man in my wedding, and I had the privilege of officiating at his wedding and baptizing his daughter, Olivia. He was 38 years old—husband of Mary, father of Olivia, brother of Suzanne, son to Carlos and Anna, and a faithful friend to many. Kenneth Charles Ledee worked on the 95th floor of Tower 1 in the World Trade Center and died on September 11.

In the weeks that followed I spent time with Mary and Kenny's family. Mine was a ministry of presence as they (and I) moved through fear and anxiety to grief and mourning.

As I prepared to address the congregation at Kenny's memorial service, I stood before the congregation and before God in awe of the fragility of life. Family, friends, and loved ones I hadn't seen in years were there. I was a close friend of Kenny's who wanted to express pain and anger, while also a minister called to empathize with those who were in the congregation suffering. Proclamation of the resurrection of Jesus Christ was crucial in this moment. God's Spirit led me to share that death does not end a relationship. When we're born, the cord that binds child to mother is cut, yet the relationship has not ended, only moved to a new phase. So it is with the cord binding a person to this life—when it is cut, that person who was among us moves on from the fragility to the fullness of life. And we are left in the love and support of friends, which when joined with our trust in God's loving plan, carries us through—in the quiet conviction and certain hope of a resurrection and unending life together.

Victor Aloyo Jr., Class of 1989, is director of vocations at Princeton Seminary. ■

"A Witness to the Truth"

Martin Luther King Jr.'s Eulogy for PTS alum James J. Reeb

Jimmy Lee Jackson, a 26-year-old African American civil rights activist, became the first martyr of the Selma, Alabama, campaign when a gunshot took his life. At his memorial service on February 26, 1965, the Southern Christian Leadership Conference announced that a march from Selma to Montgomery would begin on March 7. As the peaceful walk began, however, marchers faced brutal attacks from law officers. The Rev. Dr. Martin Luther King Jr. then urgently called for concerned clergy and citizens to join the efforts.

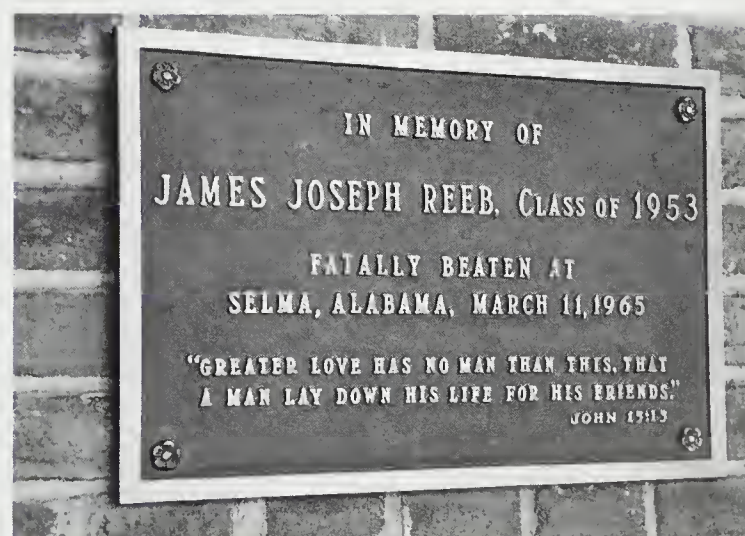
The Reverend James J. Reeb, Princeton Seminary M.Div., Class of 1953, was one of those who responded to King's call. Reeb was a compassionate and sensitive man with a searching soul. After leaving PTS, he had served as a Presbyterian chaplain in a hospital in Philadelphia and then as an assistant pastor for a Unitarian Universalist church in Washington, D.C., before finding his place as a Quaker working with a lower-income housing project in Boston.

His efforts in the voting rights campaign in Alabama had not even spanned one day when white assailants attacked him on a Selma sidewalk, fatally injuring him. Reeb died on March 11, 1965, and his death seemed, at least in part, to be the motivation for President Lyndon Johnson's introduction of the Voting Rights Act to a joint session of Congress four days later. Although the President invited King to attend the event, King refused, opting instead to offer Reeb's eulogy in Brown Chapel in Selma that day. An abridged version of King's eulogy follows. It is an eloquent and profound tribute to Reeb. King's words also speak to this moment in our nation's history, when violence and justice, struggle and compassion, yet again beckon for our united attention.



James J. Reeb

Photo: PTS Archives



Plaque at the entrance to the Mackay Campus Center

Photo: Chrissie Knight

"A WITNESS TO THE TRUTH"

by Martin Luther King Jr.

*And if he should die,
Take his body, and cut it into
little stars.
He will make the face of heaven
so fine
That all the world will be in
love with night.*

These beautiful words from Shakespeare's *Romeo and Juliet* so eloquently describe the radiant life of James Reeb. He entered the stage of history just 38 years ago, and in the brief years that he was privileged to act on this mortal stage, he played his part exceedingly well. James Reeb was martyred in the Judeo-Christian faith that all men are brothers. His death was a result of a sensitive religious spirit. His crime was that he dared to live his faith; he placed himself alongside the disinherited black brethren of this community.

The world is aroused over the murder of James Reeb. For he symbolizes the forces of good will in our nation. He demonstrated the conscience of the nation. He was an attorney for the defense of the innocent in the court of world opinion. He was a witness to the truth that men of different races and classes might live, eat, and work together as brothers.

James Reeb could not be accused of being only concerned about justice for Negroes away from home. He and his family live in Roxbury, Massachusetts, a predominantly Negro community. [They] devoted their lives to aiding families in low-income housing areas. Again, we must ask the question: Why must good men die for doing good? "O Jerusalem, why did you murder the prophets and persecute those who come to preach your salvation?" So the Reverend James Reeb has something to say to all of us in his death.

Naturally, we are compelled to ask the question, Who killed James Reeb? The answer is simple and rather limited, when we think of the who. He was murdered by a few sick, demented, and misguided men who have the strange notion that you express dissent through murder. There is another haunting, poignant, desperate question we are forced to ask this afternoon, that I asked a few days ago as we funeralized James Jackson. It is the question, What killed James Reeb? When we move from the who

to the what, the blame is wide and the responsibility grows.

* * *

James Reeb was murdered by the indifference of every minister of the gospel who has remained silent behind the safe security of stained glass windows. He was murdered by the irrelevancy of a church that will stand amid social evil and serve as a taillight rather than a headlight, an echo rather than a voice. He was murdered by the irresponsibility of every politician who has moved down the path of demagoguery, who has fed his constituents the stale bread of hatred and the spoiled meat of racism. He was murdered by the brutality of every sheriff and law enforcement agent who practices lawlessness in the

**"...every crisis
has both
its dangers
and its
opportunities,
its valleys
of salvation
or doom in a dark,
confused world."**

name of law. He was murdered by the timidity of a federal government that can spend millions of dollars a day to keep troops in South Vietnam, yet cannot protect the lives of its own citizens seeking constitutional rights. Yes, he was even murdered by the cowardice of every Negro who tacitly accepts the evil system of segregation, who stands on the sidelines in the midst of a mighty struggle for justice.

So in his death, James Reeb says something to each of us, black and white alike—says that we must substitute courage for caution, says to us that we must be concerned not merely about who murdered him, but about the system, the way of life, the philos-

ophy which produced the murder. His death says to us that we must work passionately, unrelentingly, to make the American dream a reality, so he did not die in vain.

God still has a way of bringing good out of evil. History has proven over and over again that unmerited suffering is redemptive. The innocent blood of this fine servant of God may well serve as the redemptive force that will bring new light to this dark state. This tragic death may lead our nation to substitute aristocracy of character for aristocracy of color. James Reeb may cause the whole citizenry of Alabama to transform the negative extremes of a dark past into the positive extremes of a bright future. Indeed, this tragic event may cause the white South to come to terms with its conscience.

So in spite of the darkness of this hour, we must not despair. As preceding speakers have said so eloquently, we must not become bitter nor must we harbor the desire to retaliate with violence; we must not lose faith in our white brothers who happen to be misguided. Somehow we must still believe that the most misguided among them will learn to respect the dignity and worth of all human personalities....

One day the history of this great period of social change will be written in all of its completeness. On that bright day our nation will recognize its real heroes. They will be thousands of dedicated men and women with a noble sense of purpose that enables them to face fury and hostile mobs with the agonizing loneliness that characterizes the life of the pioneers. They will be faceless, anonymous, relentless young people, black and white, who have temporarily left behind the towers of learning to storm the barricades of violence. They will be old, oppressed, battered Negro women, symbolized in a 72-year-old Negro woman in Montgomery, Alabama, who rose up with a sense of dignity, and with the people decided not to ride the segregated buses; who responded with ungrammatical profundity to one who inquired about her weariness, "My feets is tired, but my soul is rested." They will be ministers of the gospel, priests, rabbis, and nuns, who are willing to march for freedom, to go to jail for conscience' sake. One day the South will know from these dedicated children of God courageously protesting segregation, they were in reality standing up for the best in the American dream, standing up with the most sacred values in our Judeo-Christian heritage, thereby carrying our

whole nation back to those great wells of democracy which were dug deep by the Founding Fathers in the formulation of the Constitution and the Declaration of Independence. When this glorious story is written, the name of James Reeb will stand as a shining example of manhood at its best.

* * *

So I can say to you this afternoon, my friends, that in spite of the tensions and uncertainties of this period, something profoundly meaningful is taking place. Old systems of exploitation and oppression are passing away. Out of the wombs of a frail world, new systems of justice and equality are being born. Doors of opportunity are gradually being opened. Those at the bottom of society, shirtless and barefoot people of the land, are developing a new sense of somebody-ness, carving a tunnel of hope through the dark mountain of despair. "People who stand in darkness have seen a great light." Here and there an individual or group dares to love and rises to the majestic heights of moral maturity.

Therefore I am not yet discouraged about the future. Granted, the easygoing optimism of yesteryear is impossible. Granted, that those who pioneered in the struggle for peace and freedom will still face uncomfortable jail terms and painful threats of death; they will still be battered by the storms of persecution, leading them to the nagging feeling that they can no longer bear such a heavy burden; the temptation of wanting to retreat to a more quiet and serene life. Granted, that we face a world crisis, which leaves us standing so often amid the surging murmur of life's restless seas. But every crisis has both its dangers

and its opportunities, its valleys of salvation or doom in a dark, confused world. The kingdom of God may yet reign in the hearts of men.

I say, in conclusion, the greatest tribute that we can pay to James Reeb this afternoon is to continue the work he so nobly started but could not finish because his life—like the Schubert "Unfinished Symphony"—was cut off at an early age. We have the challenge and charge to continue. We must work right here in Alabama, and all over the United States, till men everywhere will respect the dignity and worth of human personalities. We must work with all our hearts to estab-

lish a society where men will be—that "out of one blood God made all men to dwell upon the face of the earth." We must work with determination for that great day.

"Justice will roll down like water, and righteousness like a mighty stream." We must work right here, where "every valley shall be exalted, every mountain and hill shall be made low, the rough places will be made plain, and the crooked places straight. The glory of the Lord shall be revealed, and all flesh shall see it together." We must work to make the Declaration of Independence real in our everyday lives.

If we will do this, we will be able—right

here in Alabama, right here in the deep South, right here in the United States—to transform the jangling discords of our nation into a beautiful symphony of brotherhood. We will be able to speed up the day when all of God's children—as expressed so beautifully in this marvelous ecumenical service—all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands in unity and brotherhood to bring about the bright day of the brotherhood of man under the guidance of the fatherhood of God.

So we thank God for the life of James Reeb. We thank God for his goodness. We thank God that he was willing to lay down his life in order to redeem the soul of our nation. So I say—so Horatio said as he stood over the dead body of Hamlet—"Good night sweet prince: may the flight of angels take thee to thy eternal rest." ■

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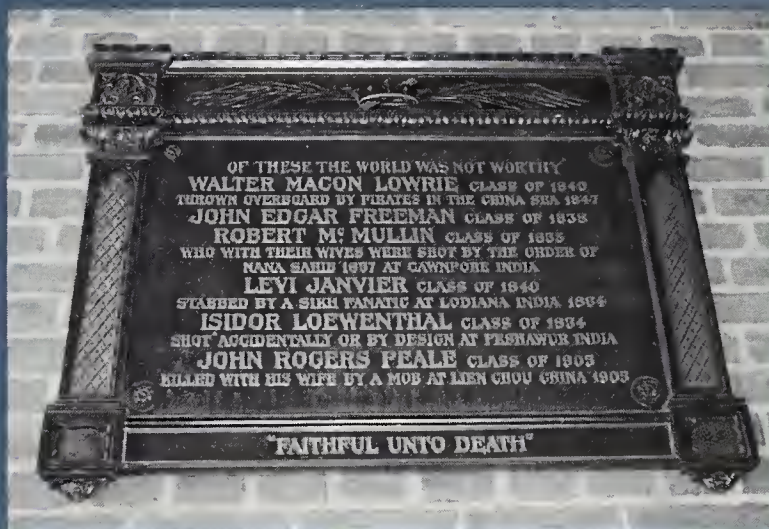
Given in Love

by William O. Harris

At this tragic time it is helpful to remember the many Princeton Seminary graduates who have given their lives for the love of Jesus in fulfillment of his command to love one another. There are several plaques on the porch of the Mackay Campus Center that remind us of Princetonians who have laid down their lives in the service of the kingdom of Christ. One of these plaques contains the names of six missionary alumni and their wives: Walter Lowrie (Class of 1840) and his wife were thrown into the China Sea in 1847; John Freeman (Class of 1838) and Robert McMullin (Class of 1853) and their wives were shot in 1857 during a mutiny in India; Isidor Loewenthal (Class of 1854), a convert from Judaism, was killed in India in 1864; William E. McChesney (Class of 1869) was killed by pirates in China in 1872; and John R. Peale (Class of 1905) was killed with his wife in China during the Boxer Rebellion. Another plaque remembers Elijah Lovejoy (Class of 1834), who was killed in 1837 by a mob in Illinois for preaching and publishing a newspaper advocating the abolition of slavery. A third plaque honors James Reeb (Class of 1953), who was beaten to death in 1965 while marching with Martin Luther King Jr. for civil rights in Selma, Alabama. A plaque, currently being restored, recalls William Shedd (Class of 1892), who died of disease in 1918 in Persia while leading a company of Armenian Christians escaping persecution. He was hastily buried under rocks while his wife prayed the Lord's Prayer as the group continued its flight.

Countless others, including more than 300 Korean Presbyterian pastors in the 1950s, have suffered violent deaths and gained the Victor's Crown because of a faith taught them by Princetonians. "They being dead yet speak." Hebrews 11:4

William O. Harris is Princeton Seminary's librarian for archives and special collections.



Plaque at the entrance to the Mackay Campus Center

Photo: Beth Godfrey

Faith in Action

PTS Students on Mission to Dominican Republic

Photos and text by Beth Godfrey

PTS students travel all over the world each summer—for field education, student exchanges, and mission or volunteer work. Last summer, after finishing our first M.Div. year, five of us joined 31 others (ages 10–65) from Presbyterian Church (USA) churches in New Jersey and Washington, D.C. on a two-week mission trip to the Dominican Republic. We worked with two local congregations in the capital city of Santo Domingo—Barrio Maria and Barrio Tres Brazos. The churches were social outreach-oriented Pentecostal churches located in poor communities that served the poor. Though our team came from a very different place and culture than the Dominicans, our faith in Christ brought us together as we worked side-by-side for long hours and worshiped together. And though we went to serve, we all left the island having been deeply ministered to.

Teamwork



Left to right: PTS M.Div. middlers Mark Torres, Tracy Mehr, Beth Godfrey, Cindy Alloway, and Chris Hays

Santos, the maestro (skilled workman, teacher), taught us more than basic construction skills. He is a member of Barrio Maria, where we added a second floor to the church building for community outreach and Sunday school classes. Throughout the day, as he labored and coordinated the construction, Santos would periodically yell out, "Gloria Dios!" (Glory to God), and the other workers would echo the refrain. He nourished us spiritually and set the tone with his joyful, hard work—though his wife is struggling with cancer and the summer had been hard on them.

The Maestro



of Love

When not at their regular jobs, church members worked alongside us and also provided many wonderful meals of rice, beans, bananas, plantains, and papaya shared by the mission team and congregation at Barrio Maria. In this photo, two women from the church make rice in the church's courtyard. Though the team believed we were God's hands reaching out during the trip, we also felt the Dominicans' spirituality and hospitality as God's arms around us. How rich we Americans are physically; yet how poor our spiritual lives sometimes are.

Labor



The first time the team worshiped at Barrio Tres Brazos, the two children in this photo stood looking into the tiny church for the hour-and-a-half-long service.

Dominicans worship with loud songs, passionate preaching, and heartfelt prayers spoken from their knees. They are thankful to God for their many blessings. We admired their worship and the way they live surrounded by problems like unhealthy sanitation, limited education, inadequate healthcare, and only sporadic electricity. Their lives were hope in the midst of much sadness. They repeatedly told us they were encouraged that we, as brothers and sisters in Christ, would travel so far to join with them in their ministry.

At the same time, their lives are an encouragement to their neighborhood and to us.

Bring Them
unto Me



The beautiful girls in this photo live in an orphanage called Hogar Gosen in the small rural town of San Francisco. Missionaries in Santo Domingo started this home, which is supported by congregations in the Dominican Republic and churches and individuals in the USA. A retired couple from Puerto Rico became missionaries and are now the orphans' "parents." Huge smiles and creative imaginations were common characteristics of the children, as were scars, infections, coughs, and fevers. Since they will never be adopted (because the Dominican Republic has an inadequate adoption system and doesn't easily let foreigners adopt, the social problems are compounded for children in this impoverished country), these girls are fortunate to be in a home with clean water, love, a family atmosphere, and a vibrant hope in Christ.

The mother's face radiates pride. This kind of intergenerational respect within families was evident as they supported each other, working together to survive. Many families openly welcomed us into their lives. One day three of us were invited to a 15-year-old woman's home; she helped cook at the orphanage. The community around the orphanage was the most impoverished we had visited. Her mother (and her four siblings) warmly invited us in and scrambled to get us chairs and to set mats on them so we would be comfortable. After sharing with us their joys and prized achievements (the 15-year-old had graduated from receptionist school and in two years would be employable), a little child showed up carrying two 16-ounce bottles of Coke from a store down the road. This family had no money, yet without hesitation they spent what little they had for our refreshment. The extent of their generosity was so overwhelming that it ached to be offered it. We witnessed constant sacrifice for our benefit. We admired (and were challenged by) the beauty of people letting go of self-centeredness and reaching out to others. They had much to be proud of.

Beth Godfrey is an M.Div. middler and part-time photographer for inSpire.



Looking In



Pride

Class notes

Key to Abbreviations:

Upper-case letters designate degrees earned at PTS:

M.Div.	B	D.Min.	P
M.R.E.	E	Th.D.	D
M.A.	E	Ph.D.	D
Th.M.	M		

Special undergraduate student U

Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

1933 Cecil H. Rose (B) writes that he "still appreciates what the Seminary has done" for him.

1940 Harry Porter Farr (B) has lived in Westminster Health Care Home in Clarksville, Indiana, for four years.

1942 Russell Kerr (B) has written *The Presbyterian Gathering on Clear Creek: The History of Philadelphia Presbyterian Church, Mint Hill, North Carolina*.

1946 Paul H. Wilson (B) and his wife, Miriam, recently moved from New York to Cross Keys Retirement Village in New Oxford, Pennsylvania.

1947 Charles E. Olewine (B) writes, "My days at Princeton were great and I thank our Lord for the many happy days there." He pastors Parkland Presbyterian Church in Parkland, Pennsylvania. He has also been involved with shortwave broadcasting to many countries since 1980, and he worked for ten years with the Hebrew Christian Fellowship. He and his wife, Grace, live in Levittown, Pennsylvania.

David G. Walker (b) serves the First Presbyterian Church in Sun City, Arizona, as interim pastor.

1954 Marshall L. Smith (G) and his wife live in North Carolina, where for the last six years he served as a curator at Orange County Historical Museum. In a letter to the

editor of *The News of Orange*, an appreciative coworker writes that Smith "gave informative, lively accounts of our local area to thousands of visitors. His distinguished appearance and eloquent recounting gave validity to the many wonderful stories surrounding our historic town." Smith's email address is indys605@aol.com.

1956 George C. Fuller (B) is director of development for Alpha Pregnancy Services in Philadelphia; he recently retired as pastor of Covenant Presbyterian Church in Cherry Hill, New Jersey.

1957 Robert J. Armstrong (B) and his wife, Laura, celebrated their 45th wedding anniversary in September. They live in Columbus, Ohio, "surrounded" by their three married children and five grandchildren. He retired in 1996 but continues to serve part time as pastoral care minister at Boulevard Presbyterian Church.

Richard A. Hasler's (B) *A Little Book of Prayer* was published by Barbour Press this year. The book consists of 160 quotations on various aspects of prayer.

1958 William E. Chapman (B, '61E, '69D) writes, "Palisades Presbytery elected me their stated clerk on September 18. I continue to teach Presbyterian studies at New Brunswick Theological Seminary."

Rodman Fridlund (B) was hired as chaplain of Yountville Veterans' Home. He lives in Napa, California.

In June, **Donald B. Rogers (B, '67D)** retired from his position as the Cowden Professor of Christian Education at United Theological Seminary in Dayton, Ohio, where he has taught since 1969.

1962 Allison A. Trites (M) has "very happy memories of days at Princeton and of studies with Drs. Piper, Metzger, Kuist, and Martin."

1963 T. Richard Snyder (B, '69P) was named professor emeritus at the graduation of New York Theological Seminary in May. After thirty years of association with the school, he retired as academic dean and professor of theology and ethics. Eerdmans recently published his latest book, *The Protestant Ethic and the Spirit of Punishment*. His next project is to explore the moral impact of Western visual media on other cultures, particularly those in the southern hemisphere, with a three-year grant from the Ford Foundation. He will also teach a course each winter at the American Baptist Seminary of the West in Berkeley, California, as visiting professor. He and his wife, Carole, live on the shores of Penobscot Bay in Maine. ▼



George Toole (B, '67M, '82P) began a six-month sabbatical from Towson Presbyterian Church in Towson, Maryland, in August. He will officially retire from the 165-year-old church in February 2002. During his ministry, he has pastored a poor inner-city congregation, a wealthy Southern California one, and one in a German farming town in New York.

Ernest Yung-En Wu (B) sends an invitation: "Classmates and friends are welcome if they want to visit me and Cameron House at 920 Sacramento Street in San Francisco."

1964 David Cruise (M) writes, "Since graduating, I've had no contact with Princeton, but in fact I owe it an enormous debt of gratitude.... Without Princeton I am

Class notes

convinced I would have had a poorer ministry." Cruise retired in August from his position as superintendent minister of the West London Mission, which he held for ten years. The West London Mission is a British Methodist ministry with a central preaching center and a social outreach program involved with addiction, homelessness, and those in trouble with the law. The mission also works with students and with the immigrant Chinese population. Cruise remains in London and is chair of the Westminster Christian Council, which relates to the Abbey and the Cathedral.

1965 Ralph Underwood (M),

professor of pastoral care at Austin Presbyterian Theological Seminary, gave the seminary's 2001 convocation address, "Enlarging Hope for Wholeness: The Church's Ministry and Chronic Pain." He will retire in December after 23 years as a member of the Austin faculty.

1966 Elizabeth (Betsy) Glenn

Biggers (E) is a psychotherapist in the process of completing a Ph.D. in clinical psychology. She lives in Asheville, North Carolina.

Pierre Luciri (M) is serving as ambassador of Confederatio Helvetica (Switzerland) to the Republic of Bulgaria. He fondly remembers singing in the Seminary Touring Choir during his year at Princeton.

1967 Kent Ira Groff's (B) *The Soul of Tomorrow's Church: Weaving Spiritual Practices in Ministry Together* was recently published by Upper Room Books. Groff leads retreats for presbyteries and seminary continuing education centers, and will direct a 15-month program (with the same title as the book) at Kirkridge Retreat Center in Bangor, Pennsylvania, for pastors and lay leaders. He is presently writing *What Would I Believe If I Didn't Believe Anything? Tracking the Grace in the Grit*. He led a retreat in Guatemala for Mennonite Central Committee staff in November. His email address is kentgroff@aol.com.

Alumni/ae Update

PTS Alumni/ae Association—Alive and Well!

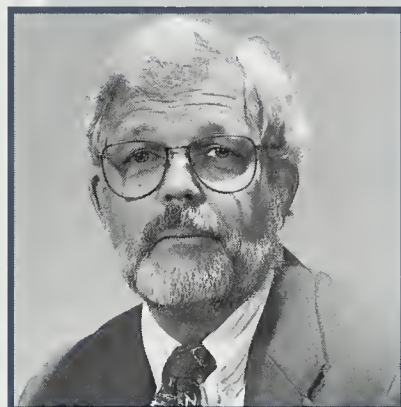
"I didn't know Princeton Seminary had an alumni/ae association." That's a comment I have occasionally heard during my 14 years serving here at the Seminary. My response when I first arrived was, "It does, and there are more than 10,000 members." Each year we add well over 200 new members, so now there are more than 12,000 members. Maintaining correct addresses itself is a significant task: we average more than 1,200 unknown addresses at any given time.

In the days and weeks following Tuesday, September 11, I vividly saw how global the alumni/ae association is when alumni/ae sent emails from all over the world to ask about friends in New York and Washington, and to voice concern for the world. Lance Woodruff's article "Remembering Connections through War and Peace" in the summer/fall 2001 issue of *inSpire* is further testimony to the boast that former President James I. McCord used to make that Princeton Seminary could hold an alumni/ae gathering in any major city in the world.

What binds people together as an association of alumni/ae of Princeton Seminary is a combination of affections: for the place; for specific people like classmates, faculty, and staff; for a specific time in life; and sometimes for the remembrance of a specific adversity.

An alumni/ae executive council is first mentioned in historical records of the Seminary in 1896, 81 years after the first class graduated in 1815. In 1986 my predecessor, Dan Thomas, guided the development of a design for a representative structure for the alumni/ae association. Before that time, an alumni/ae executive council had existed as a self-perpetuating group of alumni/ae who primarily lived in close proximity to the campus. In 1986 that group was transformed into an elected body from twelve regions established across the country, with an international representative selected at large. Since 1986 more than 60 alumni/ae have been elected to serve on the Alumni/ae Association Executive Council (AAEC). I am grateful to all of them for the broad range of gifts they brought as representatives of graduates around the world.

The work of the AAEC has varied during these last 15 years, both carrying concerns from the Seminary out to alumni/ae and bringing concerns from alumni/ae back to the Seminary. The development of a childcare center grew out of the advocacy of alumni/ae through the AAEC. When the Seminary sent out an appeal for support of the Miller Chapel Restoration Project and Scheide Hall, alumni/ae generously gave \$1,559,000.



The AAEC hopes to have a more extensive alumni/ae web site in the near future with regular features for and by alumni/ae ministering in a variety of fields and settings. If you have concerns you would like heard here at the Seminary, I urge you to contact one of the members of the AAEC. They are listed on the alumni/ae web page at <http://www.ptsem.edu/bond/aaec.htm>.

The Alumni/ae Association is here to serve you. In fact, it is you (and 12,000 others who studied at your alma mater), so we more than welcome your participation.

The Reverend Dean E. Foose has been director of alumni/ae relations and senior placement since 1987. He joined the PTS staff after 22 years of urban pastoral ministry. He earned his M.Div. (1964), Th.M. (1965), and D.Min. (1994) degrees from Princeton and is author of the recently published *Searching for a Pastor the Presbyterian Way* (Geneva Press).

Ralph W. Milligan (B) writes, "After ten years as executive director of the Samaritan Counseling Center in Lake Charles,

Louisiana, I have accepted the position of executive director of the Presbyterian

Class notes

Are you surfing the web?

You can now submit your class note on the web! Keep us informed by visiting our alumni/ae web site at:

<http://www.ptsem.edu/bond/submitnotes.htm>

Samaritan Counseling Center in Charlotte, North Carolina."

Szabolcs Nagy (B, M) has pastored New Brunswick Presbyterian Church in New Brunswick, New Jersey, which recently celebrated its 275th anniversary, since 1977. Born in Hungary, Nagy is pleased that one-third of the congregation is made up of ethnic minorities, with large numbers from Ghana and Nigeria. Nagy says, "We have much to be grateful for. We try to respond to the future, not rest on our past activities."

In July, **Ray A. Seilhamer (M)** was the nightly preacher at the 100th annual Herndon Campmeeting in Herndon, Pennsylvania, a nine-day event that focuses on families and Bible-based preaching. Seilhamer was recently named associate dean of the graduate school of Huntington College in Huntington, Indiana, after retiring from serving as bishop of the Church of the United Brethren (the denomination with which Huntington College is affiliated) since 1993.

1969 Shirley Rakacs Funk (B) pastors Lake Edge Lutheran Church in Madison, Wisconsin, an ELCA congregation, and is an active member of John Knox Presbytery.

1971 Tapio Saraneva (M) is executive director of Finnchurchaid, the emergency and development agency of the Evangelical Lutheran Church of Finland.

1973 On Palm Sunday, **Larry E. Dixon (B)** became pastor of Mt. Teman African Methodist Episcopal Church in Elizabeth, New Jersey.

1974 October marked **Robert G. White's (B, '89P)** twentieth year working for the United Nations High Commission for Refugees (UNHCR). In addition to several assignments at UNHCR Headquarters

in Geneva, Switzerland, he has been posted to six countries, usually in locations providing asylum to refugees: Egypt, Tanzania, Zambia, South Africa, Russia, and now Indonesia, where he and his wife, Benedicte, have been since late 1999. They hope to remain in Jakarta a little longer, calling it a "fascinating, but little known, part of the world." Eventually, they plan to return to either France or the United States to be closer to their three children.

1977 Reid Byers (B) is currently working as a software information technology architect for IBM. His email is bigduck@bigduck.com.

Michael H. Carrier (B) was recently installed as pastor of the First Congregational Church in Ramsey, New Jersey.

Malise Bloch de Bree (B) lives in Littleton, Colorado, and is a certified spiritual director. Her email address is malise@pcisys.net.

Elizabeth Johnson-Paulsen (B, '87D) and **Robert A. J. Gagnon ('93D)** faced each other in a debate concerning the ordination of practicing homosexuals, held at the First (Scots) Presbyterian Church in Charleston, South Carolina, in September. She is a professor of New Testament at Columbia Theological Seminary in Decatur, Georgia. He is an assistant professor of New Testament at Pittsburgh Theological Seminary in Pittsburgh, Pennsylvania.

Thomas L. Mowbray (B) announces the publication of his first novel, *The Treasurer's New Car*, which can be ordered through his sermon web site, <http://sermonselections.homestead.com>. His D.Min. disquisition, *Communicating the Truths Borne by Old Testament Narrative Art*, is available on CD.

His email address is tom_mowbray@hotmail.com.

1978 Frank C. Aichinger (B) and his wife, **Ann Fitzgerald Aichinger ('88B)**, adopted a teenage son, Thomas (T.J.), on April 25, 2000. T.J. is now fourteen, in ninth grade, and doing very well. The family attended PTS's summer Institute of Theology this year, and T.J. had a "wonderful time scooting and skating around the campus and getting to know and love Princeton." Ann has been asked to serve as adjunct professor at Florida Gulf Coast University, where she is Presbyterian campus minister. She continues to serve as parish associate at Grace Presbyterian Church in Ft. Myers, Florida, where Frank is pastor.

Art Fogartie (B) is the new director of development for The Family Center in Charlotte, North Carolina, a nonprofit organization working with abused and neglected children that last year served 10,000 family members. He is also the interim pastor of Caldwell Memorial Presbyterian Church in Charlotte. He has published two books of stories, the newly released *Resurrection Rain* and *Angels We Will Hear on High* (both by Geneva Press), and recently finished a draft of his first novel.

Edward Reilly (b) is founder and chief executive officer of Westhill Partners, a communications agency based in New York.

1979 Douglas Brouwer (B, '85P) received the Study Grant for Pastoral Leaders from the Louisville Institute (funded by the Lilly Endowment, Inc.) last year for a research project on Christian marriage. His new book, *Beyond 'I Do': What Christians Believe about Marriage*, was published in September by Eerdmans. He is pastor of the First Presbyterian Church in Wheaton, Illinois.

Bob Faser (B) writes, "In September, I began service as minister of the Mount Martha Uniting Church in Mount Martha, Victoria, Australia. Mount Martha is a suburban community located on the

Class notes



funny you should remember

If you have humorous or interesting anecdotes or photographs relating a memory from your days at Princeton Seminary, send them to us at "Funny You Should Remember," c/o *inSpire*, P.O. Box 821, Princeton, NJ 08542-0803 or by email to inspire@ptsem.edu. Of course, the editors reserve the right to decide what is appropriate for this column.

Those Gleeeful Gender Gnomes

The summer/fall 2001 issue of *inSpire* prompted some delightful memories for Robert Clark ('54B) of Cincinnati, Ohio, who says he "read the issue from cover to cover."

♦ "A Bryn Mawr girl missed her bus and was stranded on the Princeton University campus. A mutual friend asked me to find her a place to stay. Ira Marshall ('51B) and Phil Magee ('52B) were away at their weekend churches, so I put her in their room, right across from the latrine. I told her not to go into the toilet for the night until I came back to stand guard, but she sneaked on in. When Daniel Theron ('50D) came to take his evening shower, he found her hiding behind his shower curtain. Thus, the Benham Club made me pay a fine to the 'MishPot' for my 'Gob-slobishness.'"

♦ "Yoshiko and Keiko were not introduced to the Seminary in the regular way. [Former PTS president] Dr. Mackay said Princeton University thought they were male until they arrived. The university had no dormitory for them and asked the Seminary to house them. Now, my question: Had they meant to come to the Seminary, but addressed their applications incorrectly?"

William O. Harris, PTS's librarian for archives and special collections, responds:

"Keiko Obara ('53b) and Yoshiko Yamamuro ('53e) arrived in Princeton from Japan in September 1950. They thought the Seminary was part of Princeton University and had applied to Princeton University to study religion. The university's Admissions Office thought that they were men and admitted them. In those days only men were accepted as students at the university. When they arrived there, the Admissions Office called the Seminary to find a place for them to stay, and then it was discovered that they were bound for the Seminary anyway. Obara had been ordained in the United Church of Japan in 1948, and Yamamuro was a teacher of Bible. Both of them stayed here doing graduate work for two years and then returned to Japan, where they became editors of a major women's Christian magazine as well as professors of Bible."

Princeton's Communion Bread

Kathleen von Känel of Victoria, British Columbia, is thankful for a PTS recipe she received long ago.

"For several years now I have made the recipe for Princeton Seminary's whole wheat communion bread. I was given the recipe while at St. Peter's Anglican Church in Comox, British Columbia, Canada. At the time, they were looking for a new bread for the Eucharist celebration. [Former PTS director of the chapel] Arlo Duba is quoted in the altar bread book that I was given. He said they used wild honey and that sometimes they used the bread at home.

"For a long time I have made this bread for various churches and taught members of the altar guilds how to produce it. As a baker and pastry chef myself, I was pleased with the recipe. Often I need to change ingredients or methods in order to obtain a good product, but in this case I needed to make no alterations.

"So I send my thanks to the source of the recipe. From out of the blue in Victoria, British Columbia, I send my greetings in the name of the Lord."

Arlo Duba, who is now retired in Hots Springs, Arkansas, responds:

"The whole wheat communion bread recipe is found in *Living Bread* by Christine Whitehorn Stugard. It is the first recipe in the book. Christine said she put it there because she had tried every recipe in the book and thought it so good that it deserved first place. Then come 18 additional communion or altar bread recipes from such varied sources as Benedictine, Trappist, and Franciscan monasteries, Syrian Mass bread, the Church of Jesus Christ of the Latter Day Saints, the Coventry Cathedral, and Phosphoron (the altar bread used in the Greek Orthodox Church).

"We used to pass around the responsibility for baking the bread at the Seminary—students in North or South Halls, married students who lived off campus, and sometimes residence hall students who would come to our house to use our kitchen and oven. Also, there were certain practices we followed. Communion bread is never 'taken,' it is always given and gratefully received. And when the service was over, we would 'complete the feast' by passing around the bread and giving it to one another until it was finished."

Whole Wheat Communion Bread Recipe (Arlo Duba says it is characterized by an attempt "to duplicate the primitive simplicity of the early eucharistic bread." He adds that dark wild honey adds to the flavor of the bread):

Mix together:
 1/2 cup tepid water
 1 tablespoon honey
 1 package active dry yeast
 Meanwhile, in another pan prepare:
 3 cups milk, scalded
 While hot, add:
 1/2 cup honey
 1/4 pound butter (or margarine)
 3 teaspoons salt
 When cooled to about 100° add:
 2 cups white flour

Mix the above together and let stand 1 hour in a warm place to make a sponge. Then add 7 cups whole wheat flour.

Knead the dough into a ball. Place in a pan and allow to rise until it has doubled its volume. Keep the surface moist. Divide into 12 loaves, 6-to-8 inches in diameter and 1 inch high. Place on a greased cookie sheet or a greased plank, cover, and let rise until double in size. Ten or fifteen minutes before baking, a cross may be cut into the top of each loaf. Bake in a 400° oven for about 15 minutes. Then reduce heat to 325° and bake another 15 minutes at lower heat.

Each loaf will serve 30-50 communicants. The bread may be tightly sealed in plastic bags and frozen.

Class notes



Thomas Goslin ('44B), of Wildwood Crest, New Jersey, was named Volunteer of the Year by the United Way of Cape May County in New Jersey and was honored at the annual meeting in June (which fell on the same night as Goslin's 51st wedding anniversary with his wife, Julia). Goslin's volunteer efforts include his service as vice chair of the county's Human Services Advisory Council, board member of Wildwood High School Alumni and Friends, and member of the ethics committee for Cape Counseling Services and of the Wildwood Independent Business Community Association.

Benjamin H. Adams ('52B) was recently awarded a red, white, and blue-ribboned Medallion of Commendation for his distinguished military service in World War II by the Board of Freeholders of Morris County, New Jersey, and the mayor of Randolph, New Jersey. He is a retired member of Newton Presbytery in New Jersey. His email address is benhadams@earthlink.net.

On September 29, **Robert H. Linders ('74M, '77P)** was inducted into the Gettysburg College Athletic Hall of Honor. His 800-meter record of 1:50.8, set at Villanova Stadium in 1964, has been unsurpassed in 37 years. In June of 1964 he represented the United States in a dual track meet against Great Britain in London, England. Linders also spoke recently to 80 businesspeople in New York City at a retreat for alumni/ae of Manhattan College. He is presently senior pastor of St. Paul Lutheran Church in Doylestown, Pennsylvania.

Peter Bauer ('78B) recently received the Secretary of the Veterans Affairs Hands and Hearts Award for 2000 for the Kerrville Division, South Texas Veterans Health Care System. He was given this award for clinical excellence and compassionate care. In addition, Bauer has been nominated for the Veterans Affairs Social Worker of the Year Award.

Lillian McCulloch Taylor ('88B) was named the 2001 Distinguished Alumna by Union Theological Seminary-Presbyterian School of Christian Education. She is the former associate director of continuing education at PTS and has been the book review editor for *The Presbyterian Outlook* for more than ten years. She often speaks at conferences and church meetings about stewardship of the mind. The award notice stated, "While women have been Lillian's special concern, the whole church has been her parish."

Galen Johnson ('95B) was awarded an Excellence in Teaching medallion by McLennan Community College in Waco, Texas. He recently completed his Ph.D. course work at Baylor University.

Scotty de Jesus Utz ('00B) was recently recognized as a "Leader with Impact" by the Samford University chapter of Omicron Delta Kappa (a national honorary leadership society) as part of its fiftieth anniversary celebration. His alma mater recognized him as a "social entrepreneur and adventurer, program director of Paint Rock Canyon Program, and explorer of cultures." Utz works for the Paint Rock Canyon Program in Hyattville, Wyoming, which helps disadvantaged, inner-city, high-potential youth from the Los Angeles unified school district. The students go to Wyoming for a five-week summer camp program (72 kids each summer) that is then followed up by a four-year program that supports them through high school. His wife, **Ruth ('01B)**, is working in Worland for EvenStart, a family literacy program.

Robert Jacobs ('01B) was selected as one of three (runner-up) finalists in the recently announced annual David H. C. Read Preacher/Scholar Award from Madison Avenue Presbyterian Church in New York City.

Mornington Peninsula near Melbourne. (Alumni who know the New York City area, think of eastern Long Island and you've got the general idea.)" His email address is faser@lafayette.alumlink.com.

1980 Albert G. Butzer III (B, '85M) authored *Tears of Sadness, Tears of Gladness*, a collection of sermons based on the Gospel lessons for Lent and Easter of Year A

of the lectionary and published by CSS Publishing Company.

Thomas (Tim) Lane (B) serves as president of Peak Experiences International, Inc., a management consulting and corporate training firm that specializes in team building, leadership training and development, and adventure training programs. To learn more, visit www.peakexperiences.org. Lane's email address is peakexperiences@mindspring.com.

1981 John G. McFayden (B, '96P) is pastor of the First Presbyterian Church in Arlington Heights, Illinois. His email address is johnmcfayden@fpcah.org.

Carole Elaine Smith (E) is a licensed professional counselor and spiritual director at The Epiphany Center in Atlanta, Georgia. Her email address is cmbmith@bellsouth.net.

1982 Joseph Cejka (B) writes, "I am celebrating my first wedding anniversary with my wife, Melissa Byrd, on November 1. I am still an adjunct instructor in the business, nursing, and human services programs at the University of Phoenix and am now also adjunct at Bakersfield College in the Philosophy Department, teaching religious studies. I am also parish associate at Westminster Presbyterian Church in Bakersfield, California. I have one year to go until retirement!"

Keith L. DeVries (B) has recently been called to serve as copastor of Carmichael Presbyterian Church in Carmichael, California, which he began serving in March after more than 11 years at Community Presbyterian Church in Vallejo, California. His copastor is **James E. Clark ('63B)**.

1983 Angus Kerr (M) has been minister of Newton Mearns Parish Church in Glasgow, Scotland, since 1994. His email address is cofsangus@netscapeonline.co.uk.

Class notes

Neil Smith (B) has been pastor of Faith Evangelical Presbyterian Church (EPC) in Alexandria, Virginia, since 1997. This year he is moderator of the EPC Presbytery of the East.

Miriam Therese Winter (D) wrote *Out of the Depths*, a book that tells the story of Ludmila Javorova, a woman ordained in the underground Roman Catholic Church that flourished in Czechoslovakia under communist rule. Winter traveled thousands of miles to record the story, fearing that it would otherwise become "the stuff of legends." Winter is a professor of liturgy, worship, and spirituality at Hartford Seminary in Hartford, Connecticut.

1984 Brant Baker's (B) book, *Teaching P.R.A.Y.E.R.* (Abingdon Press), is designed for clergy and other church professionals to teach an eight-week class on a new acronym for prayer. He has been pastor of the First Presbyterian Church in Mesa, Arizona, for about two years. He writes, "My family and I are glad to be back in the Southwest. If you're ever in the Phoenix area (preferably in the winter), give us a call!"

1985 Brian Clark (B) is pastor of Riverside Presbyterian Church in Sterling, Virginia (a 1997 "church plant" created by National Capital Presbytery and supported by Vienna Presbyterian Church), which recently earned a charter that changed it from a mission to a church. Riverside draws about 400 worshippers each weekend, three-fourths of whom have not previously had an adult church affiliation.

John E. Harris (B) left Bunker Hill Presbyterian Church in Shenandoah Presbytery after ten years, during which the church grew by 47 percent, to serve in a dual position in West Virginia Presbytery. He now serves half time as pastor of the First Presbyterian Church in Buckhannon, West Virginia, and half time as special presbyter for quadrant ministries for Quadrant 2, West Virginia Presbytery.

1986 Karon (Topper) Cook (B) is assistant professor in the Department of Physical Medicine and Rehabilitation at Baylor College of Medicine and a veterans affairs rehabilitation researcher. This summer she addressed the Taiwan Physical Therapy Association national meeting in Taipei.

David S. Moyer (P) was installed in October as Wisconsin Conference Minister of the United Church of Christ.

Carol M. Norén's (D) latest book, *In Times of Crisis and Sorrow: A Minister's Manual Resource Guide*, has been published by Jossey-Bass. The book includes a sermon by the late **Joy J. Hoffman ('85B)**. Norén is the Wesley W. Nelson Professor of Homiletics at North Park Theological Seminary in Chicago.

Karla Brown Smith (E) is director of planned giving in the development office of NBA Barton W. Stone Christian Home in Jacksonville, Illinois.

1987 Thomas L. Blackstone (B) will be a core group teacher in Bangor Theological Seminary's two-year certificate program in small church leadership while continuing as pastor of Grant Memorial United Methodist Church in Presque Isle, Maine. His email address is thomb@infi.net.

Brian Reeves (B) writes, "In May I accepted a call to be the new chaplain of the Presbyterian Pan American School in Kingsville, Texas. This is an international college preparatory boarding school primarily for high school students

from Latin America. It's also a mission arm of the PCUSA, and the vast majority of our students receive scholarships to attend school here. Here I'm able to bring together my experience and background in education and pastoral care, use my Spanish, and work with international students all at once."

Patricia L. Reilly (B) is a feminist theologian and the author of *A God Who Looks Like Me* (BB, 1995), *Be Full of Yourself!* (OWC, 1998), *Imagine a Woman in Love with Herself* (Conari, 1999), and *I Promise Myself* (Conari, 2000). Her email address is openwin@mcn.org.

Louke M. van Wensveen (D) lives in Los Angeles with her new husband, Eduard Hendrik Hovy. Her email address is lvanwens@lmu.edu and her web page is <http://clawwww.lmu.edu/~lvanwensveen/>.

1988 Steven H. Craig (B) writes, "I'm the father of two beautiful daughters, recently completed my D.Min. degree, and am very excited about my new call as pastor of St. John's Presbyterian Church in Los Angeles, California. Miss my Fourth Alex buddies!"



John McCall (top left), Class of 1984, with one of the classes he teaches at Taiwan Theological College and Seminary in Taipei

Class notes



Weddings & Births

Weddings

Melissa Byrd and Joseph Cejka ('82B), November 1, 2000
Louke Mariette van Wensveen ('87D) and Eduard Hendrik Hovy, July 19, 2001
Christy Jo Waltersdorff ('90B) and E. Martin O'Brien, November 10, 2001
Novette Thompson and C. Benson Headley ('94B), August 7, 1999
Kim Korizon and Daniel J. McKaughan ('99B), July 14, 2001
Cameron Gram and Christopher Anderson ('01E), June 23, 2001
Jennie C. Barker and Kevin A. Bowers ('01B), July 7, 2001

Births

Isaac Hammond to Clark and Mary Hammond Atkinson ('88B), July 30, 2001
Katherine Moriko to Susan Leathem Rietz ('92B) and Henry Reitz ('92B, '00D), November 6, 2000
Caroline Ruth to Diane Jamison Fitch ('93B) and John Fitch, April 9, 2001
Austin Athanasius to Soon Pac and Jin S. ('93B) Kim, August 8, 2001
"C.J." to Kristi and Matt ('96B) Hilgaertner, July 11, 2001
Nathanael Raymond to Laurena and Keith ('96B) Ketzler-Kerber, June 6, 2001
Thaddeus Luther to Jennifer ('99B) and Jason ('99B) Hurtado Daniels, May 22, 2001

Vicki Harrington Franch (B) writes, "I was ordained and installed as minister of pastoral care and adult education here at Peachtree Presbyterian Church in Atlanta, Georgia. I wanted to wait until all three of our children were in school. In a congregation of nearly 10,000, there is never a dull moment!"

David Noble (B) and his family live in Lavonia, Michigan, where he is associate pastor of the First Presbyterian Church in Farmington Hills.

1989 Victor Aloyo (B) gave a keynote presentation, "Prayer As a Tool for the Kingdom," at the first regional gathering of Hispanic Presbyterian Men, held in Cleveland, Ohio, in June. He is PTS's director of vocations.

Zane Buxton (M) began as interim synod executive for the Synod of the Rocky Mountains on November 1.

Raymond Clinton Hart Sr. (M) received his D.Min. from Boston University in May. His email address is rayhart@prodigy.net.

David W. Johnson (D) is the new director of the Supervised Practice of Ministry Program at Austin Presbyterian Theological Seminary in Austin, Texas.

Peggy Marshall (B) "recently stepped back from full-time ministry to enjoy another career as a professional firefighter." She lives in Thornton, Colorado, and works for the North Metro Fire Rescue District.

Rodney Newman (B) writes, "In June I was appointed to serve as senior pastor of Crown Heights United Methodist Church in Oklahoma City. This is the same church I served as associate pastor for the first two years after graduating from PTS. Our family is looking forward to ministry in this fascinating, eclectic neighborhood."

DeForest B. Soaries Jr. (B, '92m) recently delivered a lecture, "Church and State: Perfect Together?," as part of the Crossroads of Religion and Politics Lecture Series at Princeton University. He is New Jersey's secretary of state and pastor of the First Baptist Church in Lincoln Gardens, New Jersey. His church, together with the New Jersey government, established

Harvest of Hope, Inc., a nonprofit corporation dedicated to relieving the problem of "boarder babies," newborns abandoned by their birth mothers.

1990 Deborah K. Blanks (M) serves as assistant dean of religious life and of the chapel at Princeton University. Her email address is dkblanks@princeton.edu.

1991 Ex-heart surgeon Don Mullen (B), chair of the board of Philadelphia International Foundation, is directing the building of a 250-bed general hospital in Athens that will emphasize both physical and spiritual care in a holistic approach to medicine. In between his medical missionary trips to Kenya, India, Iraq, Rwanda, and other places, he is the associate pastor of the First Presbyterian Church in Highlands, North Carolina, where he lives with his wife and missionary companion, Patsy.

1992 Trace Haythorn (B) is the associate pastor for adult education at Westminster Presbyterian Church in Nashville, Tennessee. His email address is traceh@nashvillewpc.org.

Mary A. Stoops (B) serves as parish associate at Hillwood Presbyterian Church in Nashville, Tennessee.

1993 Jonathan Bunker (B) was installed as pastor of Berryville Presbyterian Church in Berryville, Virginia, in February. He lives with his wife, Susan, and their two daughters in the Winchester, Virginia, area. His email address is jbunker@shentel.net.

Elizabeth Barrington Forney (B) was recently named associate director of Columbia Theological Seminary's Spirituality Program. She is currently a student in the certificate program of the Spirituality Program.

Mark Hazelbaker (B) is the coordinator for residential student development at New York University. His email address is mdh4@nyu.edu.

Class notes

Douglas L. James (B, '94M) earned his Ph.D. from Garrett-Evangelical Theological Seminary/Northwestern University this year. His email address is dljames@nc.rr.com.

Amy Sorensen (B) is the director of religious education at St. Michael's Parish in Poplar Springs, Maryland.

1994 Mark A. Arnold (B) is a Ph.D. candidate in comparative Semitic studies at Harvard University and received his A.M. in the same field from Harvard. His daytime employment is as an information technology manager with Swissotel Boston, Raffles Ltd. His email address is maarnold@fas.harvard.edu.

Tammy Abee Blom (B) began in March as the next generation coordinator for the Tennessee Cooperative Baptist Fellowship. Her email address is nextgen@tncbf.org.

C. Benson Headley (B) writes, "Hello, my friends! I have risen from the devastating catastrophe of my stroke and I continue in the excitement of God's work. I have married the Reverend Novette Thompson, and we work for the Methodist Church of the Caribbean and the Americas in the Jamaica District, Beechamville and Bensonton Circuit. I have not been silent, rather, quietly working in the Christian healing processes." His address is P.O. Box 4, Claremont P.O., St. Ann, Jamaica, W.I.

Bobby Musengwa (B) was recently called as pastor of the First Presbyterian Church in Niagara Falls, New York, the city's only downtown Presbyterian church. He, a native of South Africa, and his wife, Veronique, from France, have two daughters, Nandi and Imani.

Stephen R. Shaffer (B) is media ministry coordinator at Redeemer Presbyterian Church in New York City. He is also acting, directing, and hosting stand-up comedy at Stand-Up New York Comedy Club this fall.

1995 Martha Joy (Sharp) Bradley (E) was recently named promotions manager for direct marketing at Zondervan, where she manages Zondervan ChurchSource promotional materials. Her email address is martbrad@hotmail.com.

Lynne Ann Burmeister-McQuown (E) earned her M.Div. from Harvard University Divinity School in June.

Robert M. Howard (B) is pastor of Masonville Federated Church in Masonville, New York. His email address is rhoward6@stny.rr.com.

Rob MacSwain (B) writes, "I began the ordination process in the Episcopal Church in 1998. In May 2000, I graduated from Virginia Seminary with a post-graduate diploma in Anglican studies, and then lived and worked at Lambeth Palace in London from September 2000 through July 2001 as research assistant to Dr. George Carey, 103rd archbishop of Canterbury. On July 30, 2001, I was ordained deacon by the archbishop in Canterbury Cathedral. (This photograph was taken just before the ordination!) I returned to the States in August and am now assistant rector at St. Mary's Episcopal Church in Kinston, North Carolina." ▼



Rhonda Myers (B) began a new pastorate at the First Presbyterian Church of Franklin, New Jersey, in July.

Brent A. Strawn (B, '01D) is assistant professor of Old Testament at the Candler School of Theology, Emory University, in Atlanta, Georgia.

1996 Charles Lyons (B) has pastored Bethel Assembly of God in Jacksonville, North Carolina, since 1997. He and his wife, Tanya, have three children.

Tom Trinidad (B) served as a college chaplain for four years and as a presbytery educator for one year. Now he and his wife, Kyndra Wilson, have relocated to Notre Dame University in Indiana, where he has begun Ph.D. studies in theology.

David Turner (P) has been chaplain at Benedictine University in Lisle, Illinois, since 1988. He will assume new duties as assistant to the provost for mission, becoming responsible for the Christian and Benedictine character of the university. He is a Benedictine monk of St. Procopius Abbey, the religious community that sponsors the university.

Yahya Wijaya (M) successfully defended his thesis on Christian ethics and the ethnic Chinese business in September at the University of Leeds in England. He will graduate with his Ph.D. in December.

1997 Kathryn D. Blanchard (B) recently began the Ph.D. program in theology and ethics at Duke University. Her email address is kateblanch@aol.com.

Ron Bradley (P) is staff chaplain at The Valley Hospital in Ridgewood, New Jersey. His email address is rsbrad@aol.com.

Derek Browning (P) recently moved to a new charge in Morningside, Edinburgh, Scotland. After 14 years in Cupar, he is looking forward to the challenge of a new church in the big city!

Class notes

Eric V. Leighninger (B) is the chief security architect at Allstate Insurance Company in Northbrook, Illinois. His email address is lei2@allstate.com.

Robert M. Zanicky (P) was a featured speaker for four broadcasts this fall of *The Protestant Hour*, a nationally broadcast radio program. His first two sermons focused on forgiveness and trust, and his last two addressed the problem of anti-Judaism in Christian thought and teachings. He is pastor of the First Presbyterian Church in Wilkes-Barre, Pennsylvania.

1998 Bryan (B) and Lori ('00B) Bass-Riley recently moved to Paulsboro, New Jersey. They write, "Our seven-month-old daughter, Anna, is growing and thriving." Lori was ordained in June and is pastor of the First Presbyterian Church in Swedesboro, New Jersey, and Christ Presbyterian Church in Gibbstown, New Jersey. Bryan is chaplain at Heartland Hospice Services, Inc., in Thorofare, New Jersey. Their email address is brylori@bellatlantic.net.

Rufus Burton (B) is a Ph.D. candidate at Kings College in London. His research is focusing on the holiness of God. He is also a new husband, father, and associate minister to the City Camden and Westminster Area of Shared Mission of the United Reformed Church. "Ministry in London is a challenge," he writes.

Edwin A. Fernandez (M) is pastor at The City Chapel of Las Vegas. His email address is edruthfernandez@aol.com.

Natalie W. Ford (B) is pastor of the First Presbyterian Church in

Cleveland, Oklahoma. Her email address is jimnford@home.com.

Karin A. Oehlmann (U) writes, "I received the equivalent of a Th.M. from the University of Tübingen, Germany, in July. I will start working as a junior pastor of the Evangelical Lutheran Church of Württemberg in March 2003. Meanwhile I will complete an M.A. in history." Her email address is karin.oehlmann@gmx.de.

1999 Lisa Steele Johnson (B) is associate pastor at Graham Memorial

Presbyterian Church in Coronado, California, near San Diego. Her email address is lisasteeljohnson@hotmail.com.

James A. Lee (P) recently moved to Southern California to found Strategic Leadership Alliance, an international center for indigenous Christian leadership. The organization's goal is to raise up and train indigenous missionaries and church leaders for world evangelization. His email address is jamesandrewlee@hotmail.com.

Daniel J. McKaughan (B) is a Ph.D.

candidate in the history and philosophy of science program at the University of Notre Dame, pursuing his interests in faith and science.

Paulette Minora Mixon (B) was ordained as a Presbyterian minister in June. After completing a yearlong internship with the U.S. office of the World Council of Churches in New York, she now serves as associate pastor for Christian education and youth ministry at the First Presbyterian Church in Cranbury, New Jersey.

Donald Bruce Pike Jr. (B) was ordained as a minister of Word and Sacrament on December 2, 2000, and began serving as pastor of the First Presbyterian Church in Cedarville, New Jersey, the following day.

Pamela Hanson Sebastian (B) was ordained in July 2000 and is serving as pastor of the First Presbyterian "The Rock" Church in Marshall, Missouri, and the First Presbyterian Church in Slater, Missouri. Her email address is phs@cdsinet.net.

2000 Wayne E. Croft Sr. (M) was recently appointed adjunct professor of homiletics at



Christian ('96B) and Kay Zebley, who are mission coworkers in Japan, with delegates from Japan to the Presbyterian Youth Triennium at Purdue University in July.



Left to right: The Reverends Christian Zebley ('96B, a mission coworker in Japan), Keith Geiselman ('95B, pastor of the First Presbyterian Church in Ypsilanti, Michigan), David Lenz ('86B, head of staff of Westminster Presbyterian Church in Ann Arbor, Michigan), and Larry Woodruff ('55B, pastor emeritus of the First Presbyterian Church in Ypsilanti, Michigan, and minister of calling at Westminster Presbyterian Church in Ann Arbor, Michigan). Zebley visited these alums, whose churches support his work in Japan, last summer.

Class notes

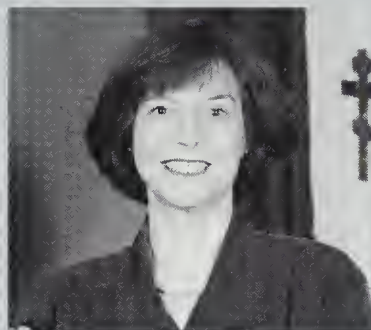
On the Shelves

On the Shelves features book recommendations from Princeton Seminary faculty and staff to help alumni/ae choose books that contribute to their personal and professional growth.

Ellen T. Charry, Margaret W. Harmon Associate Professor of Systematic Theology

Christian Spirituality, 3 volumes from *World Spirituality: An Encyclopedic History of the Religious Quest*, edited by Ewert Cousins (New York: Crossroad, 1985, 1989, 1991). First-rate essays on the entire scope of Christian spiritual history by experts in each area. The best introduction to the field.

Spiritual Classics: Selected Readings for Individuals and Groups on the Twelve Spiritual Disciplines, edited by Richard J. Foster and Emilie Griffin (New York: HarperSanFrancisco, 2000). Primary readings from a millennium of Christian devotion on the spiritual life arranged according to inward, outward, and corporate disciplines.



James Deming, associate professor of modern European church history

Soldier of the Great War: A Novel, by Mark Helprin (Orlando, FL: Harcourt Brace Jovanovich, 1991). An exploration of beauty as seen through the experiences of a young Italian student of aesthetics amidst the madness of World War I.



The Idea of France, by Pierre Birnbaum, trans. by M.B. DeBevoise (New York: Hill and Wang, 2001). A noted political historian and theorist examines the historical background to contemporary issues surrounding national identity and pluralism. The focus is France, but there are telling parallels and contrasts to current debates in the United States.

Taylor University in Fort Wayne, Indiana, and also at Eastern Baptist Theological Seminary in Philadelphia, Pennsylvania.

Laura C. Dubinski (B) recently began her CPE residency at St. Luke's Hospital in Bethlehem, Pennsylvania. Her email address is lauradubinski@hotmail.com.

Catherine Ann Gumpert (B, '01M) is the student minister for the Readington Reformed Church in Readington, New Jersey. Prior to serving there, she was the student pastor at the Ocean Community Church in Manahawkin, New Jersey, for a year-and-a-half.

David Miller (B) and the Avodah Institute, a faith-in-the-workplace group he is president of, were noted in "God and Business," a recent *Fortune* magazine cover story. Miller was ordained to the ministry of Word and Sacrament in the PCUSA on October 7, 2001.

Katherine A. Pate (B) is associate pastor for Christian education at Rye Presbyterian Church in Rye, New York. Her email address is kpate@ryepc.com.

2001 Jonathan E. Carroll (M) pastors Forest Hills Presbyterian Church in Martinsville, Virginia. His email address is fhpastor@sitestar.net.

Allan Hugh Cole Jr.'s (D) email address is thenycoles@aol.com.

Jennifer DiFrancesco (B) serves as associate pastor of youth and education at Eastminster Presbyterian Church in Marietta, Georgia.

Christopher Griggs (B) will spend the upcoming year as a seminary intern at University Presbyterian Church in Seattle, Washington. His email address is christopher_griggory@yahoo.com.

Jonathan P. Hall (B) recently began the Ph.D. program in church history at the University of Virginia. His email address is schleviboy@mac.com.

Anna Kong (B) is director of Christian education at GMI Southland in Anaheim, California. Her email address is annakong@hotmail.com.

James Michael "Skip" Macaulay (B) was called in October to be pastor of Westminster Presbyterian Church in Middletown, New Jersey. His 11-year-old son, Jim, read Scripture at his ordination service on October 6.

Charles Reynolds (M) enjoys teaching for the Army in Fayetteville, North Carolina.

Charles Soper Jr. (B) is pastor of Trinity United Methodist Church in Bayville, New Jersey, and Ocean Gate United Methodist Church in Ocean Gate, New Jersey. His email address is cssoperjr@hotmail.com.

We're not ignoring you!

The editorial staff of *inSpire* receives many class notes every year and tries to print them all. But because the magazine is published three times a year, it sometimes doesn't include recently submitted class notes. If you don't see your class note here, please be patient. It will appear in a future issue.

investing in ministry



*The Reverend
Chase S. Hunt
is the Seminary's
director of
planned giving.*

I don't know about you, but seldom does a week go by without mail being delivered to my home featuring one or another plan to enhance my retirement income when that time comes. Quite often, these items refer to IRA, 401k, 403b, or similar plans and the rules governing them. It is important that we understand such plans and the implications they may have for our personal planning. It is important, too, to be aware of yet another arrangement that may not be as familiar, but is certainly deserving of your consideration. Often referred to as "the charitable IRA," this plan is properly called the Deferred Payment Gift Annuity. It can help you accomplish charitable goals important to you and provide for your retirement needs at the same time.

An individual wishing to arrange for retirement income beyond what his or her other retirement plan provides can make life income gifts of \$1,000 or more (no upper limit) to the Seminary on an annual basis, or at other intervals, by way of a Deferred Payment Gift Annuity—specifying that these cumulative gifts begin to make income payments on an anticipated retirement date. For example, if you plan to retire in 11 years, you could make annual gifts of \$5,000 for each of the next 10 years, being eligible for a charitable deduction each year along the way. Upon your previously selected retirement date, the combined payments from all ten agreements would begin coming to you at specified intervals to supplement your other retirement income. A portion of that income would be tax-free for the years of your life expectancy. In addition, these payments would come to you when you are likely to be in a lower income tax bracket than when you made the gift, thereby offering you additional savings. Because this life income plan is, by law, backed by the full faith and credit of the Seminary, you would have the assurance that this arrangement is secure. Upon your death, or that of your spouse or other beneficiary if one was provided for at the time each annuity was established, these agreements will terminate and the amount remaining would come to the Seminary. Participants in this plan must be 50 years of age or older.

The numbers and the other advantages of this plan can be quite compelling. I invite you to contact me to see what they would be in your situation and to learn in greater detail the features of a Deferred Payment Gift Annuity or any of the other planned giving arrangements offered by the Seminary. You are also welcome to visit our web site at www.ptsem.edu.

Gifts

This list includes gifts made between June 21, 2001, and September 30, 2001.

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The Reverend J. Arthur Lazell ('37B)
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Mr. George W. Loos Jr.
The Reverend W. Burney Overton ('42B)
The Reverend Dr. David W. Weaver ('31B)

In Honor/Appreciation of

The Reverend Leo A. Forsberg Jr. ('70B)
Dr. George Horn
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2001-2002 Scholarship Fund

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The Reverend Robert C. Holland ('62B)
The Reverend George A. Vorsheim ('50B)

In Honor/Appreciation of

Mrs. Wonjae Choi
The Reverend Keith Edward Geiselman ('95B)

2001-2002 Alumni/ae Roll Call

In Memory of

The Reverend James M. Crothers ('39B)
Mrs. Jane G. Irwin
The Reverend Kirsten E. Lunde ('86B)
Mr. Edward Vetula
Ms. Helen Vetula

In Honor/Appreciation of

Dr. Ellen T. Charry
The Reverend Douglas A. Dunderdale ('54B)
Mrs. Elinor Dunderdale
The Reverend Dr. James E. Loder ('57B)
Princeton Theological Seminary for preparing me for the past 50 years of ministry
The Reverend Dr. Alan G. Stones ('71B)
The Reverend Dr. David B. Watermulder ('45B/'48M)

Miller Chapel Restoration Project

In Memory of

The Reverend Dr. Arthur M. Adams ('34B)
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Mr. Paul Farkas
The Reverend J. Harold Guy Sr. ('36B)
Mr. Dominick A. Ross
The Reverend Dr. Raymond C. Walker ('10B)
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Dr. George Hunt McConnel ('78B)
Mrs. Mary Louise Meyer
Dr. Paul W. Meyer
The Reverend Jeffrey V. O'Grady ('88B)
Princeton Theological Seminary for giving me a good education
The Reverend John Caldwell Pruitt ('99B)

Buck Breland Memorial Medical Emergency Endowment Fund

In Memory of

Mr. Osmond P. "Buck" Breland III (2000b)

investing in ministry

MILLER CHAPEL UPDATE

Thanks to the generosity of alumni/ae, churches, foundations, friends, and trustees, gifts and commitments for the Miller Chapel Restoration Project totaled \$7,505,159.86 as of late September 2001. As of this same date \$7,109,778.26 has been received, with the balance of commitments to be paid in 2002. The restored historic chapel and the new Scheide Hall are wonderful improvements for the worship and music life of the Seminary. The annual Service of Lessons and Carols presented by the Jubilate Deo and Cantate Domino Choirs will take place in the chapel on Wednesday, December 19, at 6:30 and 8:30 p.m.

A new endowment, the Bryant M. Kirkland Minister of the Chapel Endowment, is being established at the Seminary in honor of the Rev. Dr. Bryant M. Kirkland, PTS Class of 1938 and longtime Seminary trustee and pastor of the Fifth Avenue Presbyterian Church in New York City. Dr. Kirkland also served pastorates in Oklahoma, Pennsylvania, New Jersey, and Washington D.C.

Gifts and commitments for this endowment, as of September 21, 2001, total \$1,124,192.93 toward the \$2 million endowment goal. If you would like to support this project in honor and memory of Dr. Kirkland, please send your gift to Princeton Theological Seminary, Attention: Vice President for Seminary Relations, P.O. Box 821, Princeton, NJ 08542-0803. Make checks payable to Princeton Theological Seminary and indicate on note line, "Kirkland Minister of the Chapel Endowment."

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For more information, call 800-752-6594.

Invest Some Time with Your Seminary

PTS alumni/ae and friends are invited to attend these gatherings across the country to converse with each other and to get an update about the Seminary.

Wednesday, January 23
Ft. Myers, Florida—Luncheon

Wednesday, March 6
Tulsa, Oklahoma—Luncheon at the First Presbyterian Church

Monday, March 11
San Diego, California—Breakfast at the Marriott Hotel

Monday, March 11
Orange County, California—Dinner

Tuesday, March 12
Los Angeles, California—Luncheon at Monte Vista Grove

Tuesday, March 12
Los Angeles, California—Dinner

Wednesday, March 13
Santa Barbara, California—Luncheon at the First Presbyterian Church

Monday, April 8
Philadelphia, Pennsylvania—Luncheon

For more information or to make reservations, call Dean Foose at 609-497-7785.

The Reverend Dr. Lawrence A. Chamberlain Scholarship Endowment Fund

In Honor/Appreciation of
The Reverend Dr. Lawrence A. Chamberlain ('65B)

Class of 1970 Scholarship Endowment Fund

In Memory of
The Reverend Dr. Arthur M. Adams ('34B)

David Livingstone Crawford Memorial Scholarship Endowment Fund

In Memory of
The Reverend Dr. David L. Crawford ('47B)

Geddes W. Hanson Black Resource Library

In Honor/Appreciation of
The Reverend Dr. Geddes W. Hanson ('72D)

Bryant M. Kirkland Minister of the Chapel Endowment Fund

In Memory of
The Reverend Dr. Bryant M. Kirkland ('38B)

Richard H. Lackey Jr. Memorial Scholarship Endowment Fund

In Memory of
Mr. Richard H. Lackey Jr.

Presbyterian Church in Morristown, New Jersey—The Reverend Dr. Thomas S. Mutch Scholarship Endowment Fund

In Memory of
The Reverend Dr. Thomas S. Mutch

In Memoriam

*Blessed are the dead...who die in the Lord.
Yes, says the Spirit, they will rest from their
labors, for their deeds will follow them.*

Revelation 14:13



1933: Raymond I. Lindquist, October 5, 2001, Irvine, CA

1952: Stanley B. Webster, May 8, 2001, Charlotte, NC

1936: E. Otto DeCamp, October 1, 2001, Duarte, CA

1954: Nelson E. Beck, August 11, 2001, North Warren, PA

1942: Robert E. Sherrill, September 5, 1997, Hudson, FL

1955: R. David Steele, August 28, 2001, Sun City, AZ

S. Arthur Talman, October 8, 2001, Rydal, PA

1963: Raymond S. Wolfgang, September 28, 2001, Wernersville, PA

1943: Richard Pursel, February 2001, Fort Washington, MD

1964: Richard R. Lutz, September 6, 2001, Seattle, WA

1944: George P. Fulton Jr., September 21, 2001, Mt. Lebanon, PA

1965: Robert W. Henninges, July 24, 2001, Annandale, NJ

1945: Robert A. MacAskill, September 25, 2001, Gettysburg, PA

1981: Laura Lyn Inglis, August 14, 2001, Storm Lake, NJ

1947: Wallace E. Easter, June 11, 2001, Lincoln, NE

Hendrick Van Dyke, notified October 2001, Seaside, OR

1950: George A. Vorsheim, August 29, 2001, Rexford, NY

It is with deep sadness that Princeton Seminary reports the death of Dr. James E. Loder on November 9, 2001. Dr. Loder was the Mary D. Synnott Professor of the Philosophy of Christian Education. A memorial service was held for Dr. Loder in Miller Chapel on November 14. The next issue of *inSpire* will include a tribute to his life and ministry.

THREATENED WITH RESURRECTION

by Kristin Saldine

Everyday, Silas Biglow threatens me with resurrection.

I first met Silas while rooting through heaps of books at the church rummage sale. There he was, struggling to free himself from beneath the decades-old pile of *American Heritage* magazines. A colonial Puritan to be sure, he seemed determined to speak. The Reverend Silas Biglow died in 1769 and was buried at Paxton, Massachusetts. What was staring back at me was his stylized image on a gravestone. Carved in careful detail, Minister Biglow stood in a pulpit adorned with tasseled antependium, vested in full preaching regalia with tabs on his collar and Bible in his hand. I liked his style; even in death, Silas Biglow kept on preaching.

Silas Biglow, or, to be more precise, the image of Silas Biglow, continues to exhort me from his perch on my office bookshelf. He is there to remind me of the witness of the church, whose voices never cease to sing. What I admire most about Pastor Biglow is that, while he is poised to orate into eternity, no words are ever spoken. His is a silent testimony to Christian testimony, that the Word of God continues to be proclaimed long after we cease to speak.

Silas Biglow's gravestone also reminds me that Christians preach the empty tomb, not the empty pulpit. God speaks, and God continually calls disciples to speak. The pulpit—whether a monumental edifice in a cathedral or a tilted music stand in a high school gym—is the symbolic center of a worshipping community that is created by, and sustained through, the Word.

Perhaps the greatest spiritual discipline I have experienced is the privilege of preaching week after week to a particular Christian community in a particular place. For some

Christians, ordinary Lord's Day worship—week in and week out Sunday worship—seems too commonplace to be a *bona fide* spiritual discipline; too tedious to express God's astounding grace; too routine to hold God's overflowing love. However, I might suggest that Lord's Day worship is the spiritual discipline that undergirds all other spiritual practices. No matter where our spiritual disciplines lead us—to a retreat center, a spiritual director, a prayer group, or a vigil—they emerge first from what Belden Lane (writer and professor of theological studies at Saint Louis University) calls the *habitus* of Christian being, the regular ritual practices grounded in a particular worshipping community in a particular place. The Christian practice of meeting *statu die*—on a fixed day—is one of the most ancient and formative spiritual disciplines. Lord's Day worship is the “commonplace” of Christian identity, communally formed, sacramentally expressed, and necessary for all Christian spirituality. It is the day when, in poet Julia Esquivel's words, we are “threatened with resurrection.”*

Perhaps, in the wake of recent national tragedies and global uncertainties, it sounds naïve to claim that the discipline of Lord's Day worship can meet the spiritual demands of our time. Don't we need something—well—more powerful, more profound? Throughout history some religious communities have thought so. Facing perceived millennial and apocalyptic crises, these communities dramatically altered their liturgical life and separat-

ed themselves from world and neighbor in the name of spiritual purity. Other religious communities responded differently. They established schools and seminaries and places of worship. They actively taught their traditions, cared for neighbors, and discerned God's priorities in their current context. In doing so, these communities resisted the temptation to abandon their Christian *habitus*. Confident of the sustaining power of the Holy Spirit, they believed their worship to be spiritually significant and capable, even in the midst of human suffering and fear. For Christian disciples, living with the threat of resurrection is not only a spiritual discipline; it is also the means by which we sustain Christian *habitus* in the world.

Fulfill in us, O Lord, the joy of your salvation. ■

Kristin Saldine is Princeton Seminary's minister of the chapel and a Ph.D. candidate in homiletics at the Seminary. (For a profile of Saldine, see page 17.)



Grave rubbing of Silas Biglow from the cover of *American Heritage* magazine, August 1970.

*“Threat of Resurrection” by Julia Esquivel as found in *A Liturgy Sourcebook*, ed. by Gabe Huck (Archdiocese of Chicago: Liturgy Training Publications, 1994, p. 116)



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January

7-11



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Preaching the Lent/Easter Cycle: Preparing Sermons That Include Children
Ruth L. Boling

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The Household of God: Families and the New Testament Elizabeth Johnson

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Doubting Believing: Tracking the Grace in the Grit Kent Ira Groff

7-8



Theological Arts and Urban Prophecy J. Nathan Corbitt

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Jews and Christians: Partners in Waiting for the Full Redemption of the World
Mary C. Boys

Art Exhibition in Erdman Gallery: Making Paths

Shirley Breuel, painter December 16, 2001-February 1, 2002

For more information, contact the Center of Continuing Education, 20 Library Place, Princeton, NJ 08540.

Main phone number: 609-497-7990. Toll-free number: 800-622-6767, ext. 7990. Fax: 609-497-0709. Email: coned@ptsem.edu.



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inSpire

Princeton Theological Seminary

spring 2002



Faith on the Front Lines

Chaplains Who Serve
the U.S. Armed Forces

Also in This Issue

A Tribute to James E. Loder • Notes on the Indian Subcontinent

PTS in photos

Celebrating Black History Month

Worship services, lectures, a concert, an art exhibit, and other events were part of Princeton Seminary's celebration of Black History Month in February.

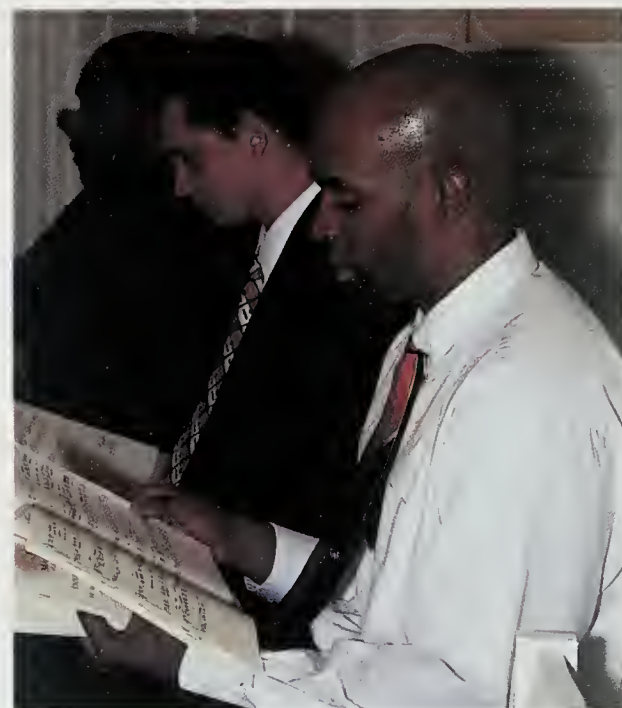
1 & 2. Black History Month's opening worship service featured the preaching of the Reverend Dr. Gardner C. Taylor, pastor emeritus of Concord Baptist Church in Brooklyn, New York. The theme of the service was "Honoring Those Who Have Paved the Way: Keep Us Forever in the Path We Pray." The PTS gospel choir also sang. *(Photos by Erin Dunigan)*

3. PTS alumna Melinda Contreras-Byrd exhibited a project called "100 Positive Men of Color" in Mackay Auditorium. The exhibit included PTS professors, alums, and students. *(Photo by Eddie Nabhan)*

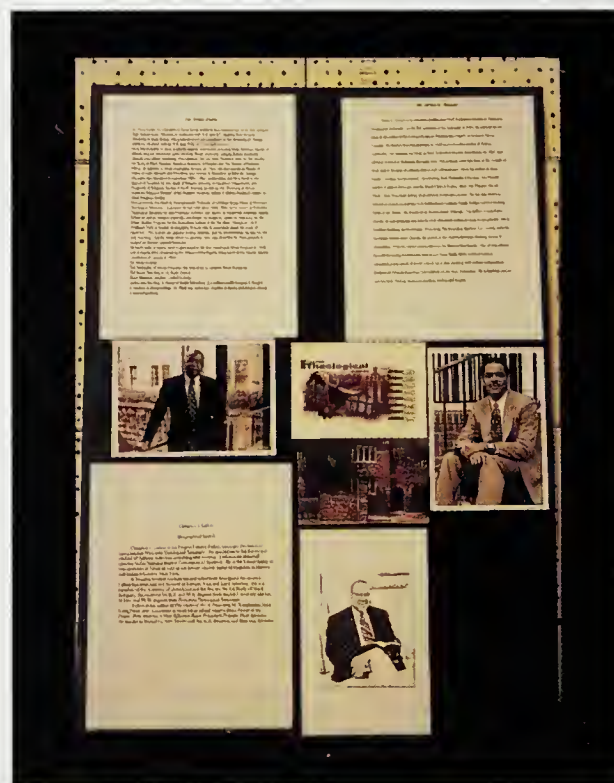
4. In conjunction with the exhibit was a program titled "The All People's Celebration and Awards Ceremony," which through song, dance, poetry, and speeches honored many of the men featured in the exhibit. *(Photo by Eddie Nabhan)*



1



2



3



4

Spring 2002
Volume 6
Number 3

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On the Cover

The clerical robe in camouflage is unexpected, but speaks of a ministry that goes even into danger to convey the presence of God to those in the military. The stitches on the helmet hint that war, of course, is far from being a tidy affair—whether theologically or in its day-to-day decisions. The pins are samples of those worn by Jewish, Christian, and Muslim chaplains—and those (gold, top right) worn by chaplain candidates.



in this issue

Features



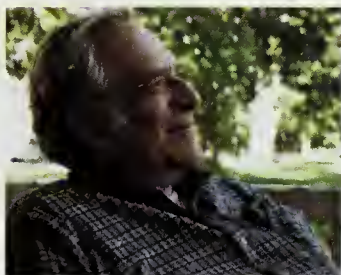
11 • For God and Country: Chaplains Who Serve the U.S. Armed Forces

More than 2,700 active duty chaplains serve the U.S. military at home and abroad. They serve men and women who wield incredible power and whose vocations place them in daunting, life-and-death situations. Unique challenges, opportunities, and theological issues such as “just war” are a daily part of the ministry of military chaplains.

by Kent Annan

- Military Chaplains Part of Princeton’s Earliest History

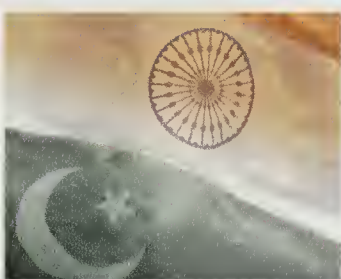
by William O. Harris



18 • A Transforming Life

James E. Loder, longtime professor of Christian education at Princeton Seminary, died suddenly on November 9, 2001. In this tribute, several of his colleagues and former students honor his scholarship and pedagogy, and remember his friendship.

by Barbara Chaapel, Lisa Maguire Hess, and Dana R. Wright



22 • Observations from India

Princeton Seminary’s connection to India and the church there—through faculty, alumni/ae, and students—has been long and rich. With the politics of Kashmir, India, and Pakistan on the front pages of the world’s newspapers, *inSpire* takes a look at the subcontinent today.

by Charles A. Ryerson, Erika Marksbury, and Kent Annan

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from the president's desk

Dear Friends and Colleagues:

The fall semester on campus was a difficult one this year. It began with the tragic events of September 11 and included the sudden and unexpected death on November 9 of Dr. James E. Loder, the Mary D. Synnott Professor of the Philosophy of Christian Education, who served on our faculty with great distinction since 1962.

He was on sabbatical at the time of his death, having returned to Princeton briefly on business when he was suddenly stricken in a local bank. His last reported words before losing consciousness were, "Please pray for me." The request for prayer was so typical of the man. Once earlier in his teaching career, Jim had a near-death experience in an automobile accident that changed his life. It convinced him of the reality of God's Spirit, and thereafter he knew it was a holy privilege to approach the throne of grace in prayer. He is the only person I have ever known who teared up virtually every time he led in prayer, so sacred and



precious was the gift of communicating with his Creator and Redeemer.

Dr. Loder was a brilliant scholar who was as adept in physics and psychology as he was in philosophy and theology. When he heard criticisms of the theological task as being too theoretical, he would reply, "There is nothing more practical than a good theory." For he believed that the Spirit of God who grants to us understanding of the love of God in Jesus Christ also grants us the experience of that love. Thus, he believed and taught his students to believe in the transforming power of the Spirit. Many student lives were transformed in his classroom.

For myself, I feel privileged to have known him from afar as author for many years and as friend and colleague these past 18 years. I am but one of the many who now miss him and recognize the personal and institutional loss that his death represents. Yet the triumphant memorial service in Miller Chapel on November 14 made it clear to all present that James E. Loder is now and forever will be in the Presence of the One he loved and served all the years of his life.

Faithfully yours,

Thomas W. Gillespie
Thomas W. Gillespie

Scripture." Yet more. He shared with us the accumulated wisdom of his many years and his personal faith and understanding of the Christ. That hour affected my theology and my personal faith in the Christ until this day. And it sealed my devotion to a beloved professor.

Carl J. C. Wolf ('43B)
Bluffton, Ohio

More Praise for Dr. Piper

Thanks so much for your article on Otto Piper in your summer/fall 2001 issue of *inSpire* [page 41]. It brought back wonderful memories of having taken one of the last courses he taught on the book of Isaiah.

I clearly remember him arriving at every class session with a Bible in one hand and a copy of the *Times* in the other. He would often begin class reading a passage from Isaiah and then one from the *Times*. I wish more of our pastors would at least figuratively follow this practice in the pulpit.

Tom Haller ('64B)
Davis, California

Classic Coverage

I would like to thank you for an outstanding job [in the winter issue] on September 11 coverage. It could well be a classic coverage for the response of the Presbyterian Church, pastors, and the world community. A job very well done.

William H. Bender ('54B)
Fleetwood, Pennsylvania

The Finest Issue Ever

Thank you for what is perhaps the finest edition of *inSpire* ever [winter 2002]. The excellent articles by Diogenes Allen [pages 10–11] and Paul Rorem [pages 12–13] are timely and to a greatly needed point in today's climate of commercialized "spirituality." "Windows on a Shattered World" [pages 20–26] shares in a deeply meaningful way some of the responses to the events of September 11 and following. This issue gives me pride in PTS.

Tom Brown ('59B, '62M)
Pensacola, Florida

A Response from England

We were all here greatly shocked by the events of September 11. It must have been difficult for you with the theme of spirituality in prospect for *inSpire*. I thought the issue was very well done and will help us here to understand something of the reactions to such an act of terror.

I think both students and all citizens need more education in the beliefs of others—and there are small groups of fanatics in all faiths. I find a great lack of knowledge among church members not only of Islam but also of Hinduism, Sikhism, and



What an Hour!

The excellent profile of Dr. Otto Piper [summer/fall 2001, page 41] brought to mind instantly a high point of my years at Princeton. It happened when our exegesis class studied Matthew 16, the well-known passage: "You are the Christ, the Son of the living God." Dr. Otto Piper opened the class with prayer and then in that quiet voice we all remember so well, he said, "Gentlemen, today I suggest that you close your notebooks."

What an hour! With his great scholarship he proceeded to "open the

Buddhism. This despite the fact that we rub shoulders with members of these faiths daily.

I was also interested in the story on the lectures given by my friend J. Wentzel van Huyssteen with John Polkinghorne. I did not know that the latter had been knighted. He does deserve such recognition.

May God bless you all at this serious time.

Robert Crawford ('56b)
Worthing, England

Esther's Story Revised?

The scenario of events at the PTS chapel service with the Muslim imam provides an interesting revision of the Esther story from which the title of the article on pages 18–19 [winter 2002] is taken. Haman has covertly convinced the king to execute the Jews. The Jews respond with fasting and mourning. Mordecai appears at the palace gate in sackcloth and ashes. Esther dispatches a new suit of clothes to him and convinces him to dress like the other Babylonians. He does so. He tells Esther of the death threat and suggests that she approach the king. Esther responds by saying, "As queen it would not be proper to break a law, and besides, their God was the same as a Babylonian God. Further, having come 'to royal dignity' provides an opportunity for me to help my people blend in with the rest."

David F. Hartzfeld
Ashland, Ohio

Welcome Dialogue without Forgetting Faith

In reading the article "For Such a Time As This" [winter 2002, page 18], I was impressed with the imam's decision to leave the Bible on the pulpit, but deeply distressed by Dr. Young's willingness to remove it so that he would not offend the visiting guest. I am distressed because in a number of other ecumenical encounters in which I participated the Christian Reformed position was so diluted it was hardly recognizable.

A short time ago, a petition was circulated in our county for ministers

to sign so that a mosque could be built nearby. I agreed to sign it and then asked if the Saudi imam would be willing to travel with me so that we could get a similar petition for a church in Saudi Arabia. The Christian pastor who circulated the petition considered my idea preposterous.

I welcome dialogue, but I pray we will remember that we represent the Christian faith and that our brothers and sisters living in countries where Muslims are in the majority have not experienced the Islamic gentility that Imam Chebli described.

George Hancock-Stefan ('83M)
Atlantic Highlands, New Jersey

Our Lost Saints

Many thanks for the good piece on Jim Reeb and the abridged version of Martin Luther King Jr.'s eulogy for Jim [winter 2002, pages 27–29].

Jim Reeb was a real mentor as well as a warm and gentle spirit for those of us PTS students who had the Saturday privilege of traveling to Philadelphia for a year of clinical pastoral education at Philadelphia General Hospital where Jim was the chaplain. I daresay it was one of the best experiences of our seminary years.

Even then, Jim Reeb was in a struggle for both a deeper faith and a more relevant faith, hence his migration to the Unitarians and then the Quakers. He had a quiet understanding of and identification with those suffering injustice and as I recall found our own Presbyterian family at that time not open enough or responsive to the emerging opportunities and social upheaval. It seems like only yesterday that we so quickly learned of his death from a baseball bat over the head.

I remember also his wife, Marie, and their children, like him engaged in and committed to the ministry of Roxbury. Though we remember Jim with considerable gratitude and affection, I have often wondered what became of his family—for they also, like the families of September 11, paid a high price and stand as heroes rarely counted when we are in the business of recalling our institutional saints.

Please write—we love to hear from you!

We welcome correspondence from our readers. Letters should be addressed to:

Editors, *inSpire*
Office of Communications/Publications
Princeton Theological Seminary
P.O. Box 821
Princeton, NJ 08542-0803
email: inspire@ptsem.edu

Letters may be edited for length or clarity, and should include the writer's name and telephone numbers.

Indeed, how much "we are bound together in the bundle of life."

Paul R. Miller ('55B)
Las Cruces, New Mexico

Editor's note: An audiotape of Martin Luther King Jr.'s eulogy for James Reeb was only rediscovered last year—through research by the Unitarian Universalist Association. We were especially pleased to share this eulogy with our readers because the winter 2002 issue of inSpire was just the second time it has appeared in print. We also received other notes of gratitude for printing it.

Modern Martyrs

I want to express appreciation to you for "Given in Love" [winter 2002, page 29], regarding the Princeton Seminary martyrs. Your mention of the 300 Korean Presbyterian pastors who met violent deaths was very important to place alongside that of the American citizens who gave their lives. I have heard it said that the 20th century witnessed more martyrs than any of the other centuries since Christ.

The tribute to James Reeb by Martin Luther King Jr. [pages 28–29] was very appropriate. We thank God for men like him.

John H. Sinclair ('47B)
Roseville, Minnesota

Correction—winter 2002

The credit line for Thich Nhat Hanh's poem "For Warmth" was inadvertently omitted from page 25 of the winter 2002 issue. The poem was reprinted from Call Me by My True Names: The Collected Poems of Thich Nhat Hanh (1999) by Thich Nhat Hanh, with permission of Parallax Press, Berkeley, California.

on&off Campus



British troops form up in front of Alexander Hall.

Photo: Jon Roemer

Make Way...the British Are Coming!

On Sunday, December 30, 2001, the Princeton Seminary campus was invaded by troops of the British Crown Forces for the 225th anniversary of the Battle of Princeton. While the reenactment itself took place at nearby Princeton Battlefield State Park, these troops assembled on the grounds of the Seminary and marched one and a half miles to the battlefield, coinciding with the original routes traveled.

The Battle of Princeton was part of the "10 Crucial Days" (late 1776–early 1777) of the American Revolutionary War. It took the Continental Army two overnight journeys and three battles within 10 days to break England's grasp on a new America. More than 1,000 reenactors participated in the two Battles of Trenton, the Battle of Princeton, the Continental Army's overnight march, and General George Washington's crossing of the Delaware.

Valuable Print Collection Gift to PTS

"We're going to have one of the largest collections in the country of prints of leading Christian figures," said William Harris, librarian for archives and special collections, upon James R. Tanis's gift of his print collection (which also includes woodcuts, etchings, and steel engravings) to the Seminary libraries.

Tanis, who serves as parish associate minister at Valley Forge Presbyterian Church in King of Prussia, Pennsylvania, and is director of libraries emeritus and professor emeritus of history at Bryn Mawr College, met Harris through a mutual friend, the Reverend Walter Funk of Oil City, Pennsylvania. That connection led to Tanis's donation. Harris explains Tanis's generosity by saying, "He's a good Presbyterian."

The collection, which Tanis estimates will eventually consist of between 3,000 and 3,500 prints, contains mostly portraits of Protestant clergy from the early 16th century through the end of the 19th century, though it includes smaller collections of portraits of popes, Catholic clergy, the saints, and 17th-century lord protector of England, Ireland, and Scotland Oliver Cromwell. Original drawings of 16th-century Reformers are also included.

Tanis acknowledges that "some of them are prints of real artistic merit; others have absolutely no artistic merit at all, because that wasn't the criterion of the collection—the subject matter was the criterion."

A collector since his youth, especially of pictures in books, Tanis came across the contents of his collection in various places, such as secondhand shops, estate sales, bookstores, junk stores, print shops, and auctions. Tanis has researched the history of all the pieces he's given, and will donate additional pieces as he discovers and records their history.

Parts of the collection will be exhibited in Luce Library by early summer. It will also be put online in connection with PTS's library catalog.



James R. Tanis

Photo: Eddie Nabhan

Resilient Leaders Needed for Demanding Times

"Moses doesn't always succeed as a leader, but he's a great model because he tries different things..." said Rabbi Elliot Schoenberg during the closing session of a recent two-day continuing education event titled "Resilient Leadership: What Clergy Need to Know to Lead Today." The seminar was cosponsored by The Rabbinical Assembly and held on the Seminary campus at the Center of Continuing Education.

The leadership of Moses was one aspect of what 19 rabbis and Protestant clergy looked at as they considered how to navigate the rough waters of change that affect so many congregations. According to a 2001 study, between 49 and 70 percent of congregations of all sizes made a major change in worship in the last five years, and 59 percent of those that changed reported

that with the major change came major conflict—so managing change is certainly a need.

In addition to the example of Moses' life, Schoenberg and his coleader, Nancy Foltz, provided many other tools—ranging from a useful understanding of chaos theory to several models of leadership to the exposition of Scripture—for leaders to use in varying situations.

Schoenberg is associate executive director of The Rabbinical Assembly, the international professional association of Conservative rabbis. Foltz is adjunct professor at Pittsburgh Theological Seminary and a management consultant to religious organizations and large corporations. Foltz compared the leadership needs of congregations to those of a jazz group, in which improvisation works toward a shared value: making great music.

Elizabeth Brishcar, PTS Class of 1999,

came from West Virginia for the seminar—where she is the first woman and first Yankee pastor at Falling Waters Presbyterian Church in Hedgesville. Besides encountering the differences she brings as a pastor who is both a woman and a northerner, her congregation is feeling the tension of changing times. "How do we lead in the Presbyterian Church?" she asks. "The church is facing schism [over the homosexuality issue]. My congregation doesn't know whether the Presbyterian Church as they know it will exist in six months. Nor do they know which side they'll choose to be on."

In addition to the theoretical and practical knowledge they'd been provided, participants were thankful for the fellowship. "It's nice to know you're not alone," said David Cantor, rabbi of Congregation Beth Israel in Bangor, Maine. "There are certain problems and situations common to different congregations." And, it seems, to different faiths.

on&off Campus

Consultation Inaugurates Abraham Kuyper Center for Public Theology

Princeton Seminary inaugurated its new Abraham Kuyper Center for Public Theology with a consultation on February 2.

The all-day conference, with an attendance of 47, featured panelists Robert Socolow of Princeton University, Henry Jacoby of the Massachusetts Institute of Technology, Vincent Bacote of Wheaton College, Calvin DeWitt of the Institute for Environmental Studies at the University of Wisconsin-Madison, Clifford Anderson, a Ph.D. student at PTS, Thomas Sieger Derr of Smith College, Andrew Hoffman of the Boston University School of Management, and Valerie Thomas of the Princeton

Environmental Institute of Princeton University. Brad Allenby, of AT&T, gave the keynote address, and Princeton Seminary Christian ethicist Max Stackhouse gave the concluding remarks.

The inaugural consultation, titled "Common Grace: Theology, Ecology, and Technology," focused on the interaction of concepts of creation, nature, and the tradition of transformation that is present in technology as it relates to ecology, according to Stackhouse, who planned the event.

Topics addressed included "Engineering, Ethics, and the Environment," "Reformed Theology, Science, and Ecology," and "Religion, Values, and Nature."

The Abraham Kuyper Center for Public Theology is named for Abraham Kuyper,

a 19th-century Reformed theologian who founded the Free University of Amsterdam and served as prime minister of the Netherlands. He was committed to the conversation between Christian faith and public life.

The Seminary library already holds a massive collection of works about Kuyper, including one of the world's most complete sets of his writings.



Max Stackhouse

Photo: Loren Pankratz

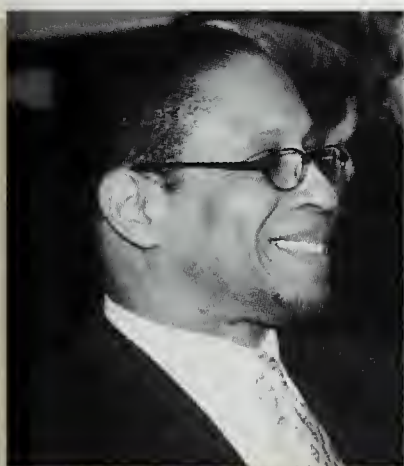


Photo: Eddie Nabhan

Alum Lectures

Obery Hendricks, president of Payne Theological Seminary and PTS Class of 1990, presented this year's annual Frederick Neumann Memorial Lecture. His lecture was titled "Class, Counter-Hegemony, and the Jews: Reenvisioning the Gospel of John."

Faculty Publications

Donald Capps wrote *Giving Counsel: A Minister's Guidebook* (Chalice Press, 2001) and contributed a chapter to *The Spirituality of Men: Sixteen Christians Write about Their Faith* (Fortress Press, 2002), edited by P.L. Culbertson.

James H. Charlesworth contributed a chapter to *Anti-Judaism and the Fourth Gospel* (Westminster/John Knox Press, 2001), edited by R. Bieringer et al.

Robert C. Dykstra wrote *Discovering a Sermon: Personal Pastoral Preaching* (Chalice Press, 2001).

Richard K. Fenn wrote *The Return of the Primitive: A New Sociological Theory of Religion* (Ashgate Publishing Co., 2001).

Elsie Anne McKee edited and translated *John Calvin: Writings on Pastoral Piety* (Paulist Press, 2001) as part of the Classics of Western Spirituality series.

Bruce M. Metzger and Michael D. Coogan coedited *The Oxford Guide to Ideas and Issues of the Bible* (Oxford University Press, 2001).

Max L. Stackhouse and Diane B. Obenchain coedited *God and Globalization, Volume 3: Christ and the Dominions of Civilization* (Trinity Press International, 2002).

Faculty and Staff Accolades

Sheila and **Steve Cardone** (Steve is director of housing and auxiliary services) welcomed a new son, Andrew Stephen, into the world on January 20, 2002.

Karlfried Froehlich, the Benjamin B. Warfield Professor of Ecclesiastical History Emeritus, has been spending a lot of time in Paris, France, in the past six months working on organizing the books, letters, and papers of New Testament scholar Oscar Cullmann, who died in 1999. His immediate goal is to create an electronic inventory of Cullmann's works and a new master bibliography. Froehlich, who calls Cullmann one of the leading New Testament scholars of his generation, is also involved in plans for an international conference in celebration of Cullmann's 100th birthday, to be held in Basel, Switzerland, in May 2002. The event will be an academic symposium titled "Biblical Interpretation and Ecumenical Passion," and it will explore Cullmann's contributions to early Christian studies and ecumenism.

George Hunsinger, the Hazel Thompson McCord Professor of Systematic Theology, addressed the Presbytery of Philadelphia at its January meeting on the topic of theological unity amidst diversity, particularly regarding a Reformed understanding of how Christ is the unique way to salvation.

Patrick Miller, the Charles T. Haley Professor of Old Testament Theology, delivered the Spring Lectureship at Central Baptist Seminary in Kansas City, Kansas. The titles of his lectures were "The Adequacy and Inadequacy of the Commandments," "No Other Gods:

The Principal Commandment," and "The Economics of the Straying Ox: Property and Possession in Light of the Commandments."

Charles Ryerson, the Elmer K. and Ethel R. Timby Professor of the History of Religions Emeritus, moderated a discussion on "The Rise of Fundamentalism" as part of the Cranbury Community Education's "World Dialogue" series in Cranbury, New Jersey.

Max Stackhouse, the Stephen Colwell Professor of Christian Ethics, was featured on the panel at "Making Babies: The Future of Procreation," a recent forum held at Rodeph Shalom Synagogue in Philadelphia, Pennsylvania.

For his recent book *The Executed God*, **Mark Taylor**, professor of theology and culture, received the Theologos Award for "Best General Interest Book" from the Association of Theological Booksellers. Taylor was the featured speaker at the association's annual conference in November.

Trustee News

Trustee emeritus **Raymond I. Lindquist** died on October 5, 2001. Lindquist earned a Bachelor of Theology from PTS in 1933, was ordained as a Presbyterian minister in 1934, and went on to serve in several congregations, including as pastor of the First Presbyterian Church in Hollywood, California, from 1953 to 1971. Lindquist served on many boards of directors, was author of *Notes for Living*, and was well known and well traveled as a preacher and lecturer.

on&off Campus

New Lectionary Commentary Takes Theological Approach to Exegesis

A new commentary on selected texts from the common lectionary has just been published by Eerdmans and Continuum. The three-volume work, *The Lectionary Commentary: Theological Exegesis for Sundays Texts*, edited by Roger E. Van Harn, includes the work of a number of PTS faculty and alumni/ae.

Two of the eight consulting editors are Seminary president Thomas W. Gillespie and professor of homiletics James F. Kay; a third is guest professor Hughes Old. Among the 58 contributors are seven members of the faculty: Charles Bartow, Clifton Black, Thomas Gillespie, George Hunsinger, Donald Juel, James Kay, and Dennis Olson. PTS alumni Lawrence Farris, Scott Black Johnston, Stephen W. Ramp, Andre Resner Jr., and Brent Strawn also contributed essays.

The commentary's uniqueness, according to Kay, is that instead of a few biblical exegetes producing it, the contributors "represent a wide variety of theological scholars covering the broad catholic, evangelical, and mainline spectrum. Theological seriousness, not theological uniformity, was the criterion for contribution."

The three volumes of the commentary are available from PTS's Theological Book Agency at the cost of \$28.33 each. Order by calling 609-497-7735 or emailing books@ptsem.edu.



Photo: Loren Pankratz

Artistic Pathways

Ley Breuel exhibited her work in Princeton's Erdman Gallery in December and January. Her show, titled "Making Paths," expressed her interest in representing the paths of human life, "some replete with roots, fear, stumbling stones, steep climbs; others alive with peace, compassion, and comfort."

PTS Honors and Is Honored by Artist Jacob Landau

In a poignant tribute, surrounded by his friends and his forceful lithographs, Princeton Seminary honored artist Jacob Landau on December 7, 2001, in the Erdman Gallery. The gallery had mounted an exhibit of Landau's art, titled "Unlimited Possibilities," from October 29 through December 7.

Landau died on November 24 at the age of 85, and the Seminary was asked to host a service of tribute and remembrance in the artist's honor. More than 100 people, many of them friends and fellow artists from Roosevelt, New Jersey, Landau's home and an artists' community, attended. Rick Osmer, PTS professor of Christian education, greeted and welcomed the guests. Osmer was an appropriate choice because he had been the one to suggest exhibiting Landau's works. "A friend in Princeton introduced me to Jacob's work several years ago," he said, "and we went together to a public showing of his Dante cycle of lithographs in Roosevelt. I went to his studio and met him that day. I really liked his work and suggested that we might exhibit it at the Seminary."

Joyce Tucker, dean of continuing education, remembered that at the gallery reception for the artist in early November, Landau, "though experiencing some physical difficulties, spoke with great conviction about his art."

"Jacob was a post-Holocaust Jew," Osmer said. "I think he felt that religion had failed the test of the Holocaust. But he was a deeply spiritual person in his own way, and he struggled with spiritual issues in his art. His paintings were not pretty in a traditional definition of beauty, but they were intense and powerful."

Landau's friend and neighbor David Herstrom spoke at the tribute, remembering Landau's warmth and compassion and "his steely intellect. His work had this wonderful quality of challenging you as well as seducing you," he said. He also noted the sense of struggle within the artist's work and compared Landau's lithographs to the prints of poet William Blake. Landau's later work began to evidence religious themes: in the '70s and '80s he made drawings of St. John, Jonah, Lazarus, Jacob, and Christ. The Seminary exhibit included his 1978 lithographs "Isaiah" and "Malachi," which are now on loan to PTS, thanks to Rosa Giletti, who has represented Landau exclusively for the past 11 years.



"Behold, I Will Send You Elijah" by Jacob Landau

And the greatest honor for the Seminary has been the gift from Giletti of a Landau lithograph, "Behold, I Will Send You Elijah," a dramatic and colorful representation of the biblical prophet. It hangs in the foyer of Erdman Hall, a reminder that art can incarnate a prophetic word of justice for those both in and outside the faith community.

Landau

Photo: Erin Dunigan

Theological Books Needed for Seminaries in Madagascar

The Reverend Deborah Brincivalli, an alum of the Seminary (Class of 1985 M.Div. and 1995 D.Min.), is on a mission to collect theological books on behalf of the Synod of the Northeast's partnership with the Church of Jesus Christ in Madagascar.

Books on theology, Greek, Hebrew, pastoral care, and Christian education, as well as Bible studies, reference materials, and commentaries, are needed to help stock the library shelves of the denomination's four seminaries. Donations (good condition only!) will be accepted until May 1 of this year. This is a great opportunity to contribute books

knowing they will be put to good use and will be greatly appreciated by future generations of leaders in Madagascar's churches.

The Church of Jesus Christ in Madagascar is the result of the unification of three missions: The London Missionary Society (LMS), The Friends Foreign Mission Association (FFMA), and The Paris Missionary Society (PMS).

Please contact Deborah Brincivalli at 609-386-0513, between the hours of 9:00 a.m. and 1:00 p.m. to arrange pickup of your books.

on&off Campus

Rehabbing a House in Princeton

Not all ministry is about commentaries and communion cups. About 40 Princeton students and staff ministered with hammers and saws one Saturday a month from October through April as they helped rehab a house on Leigh Avenue in Princeton, in partnership with the Trenton-area Habitat for Humanity.

PTS director of student relations Cathy Cook Davis initiated the partnership between the Seminary and Habitat because she believes that a seminarian's spiritual formation should include mission. "Mission in the community should be part of what we are modeling at seminary," she says. The Leigh Avenue house is "pretty much a total rehab" according to Cook Davis. "We're the hands, the feet, and the hammers of the project." Students have helped put in new floors, new stairs, and new walls, working along with the family who will buy and live in the house when it is completed, an important partnership in any Habitat project.



Dean of Student Affairs Jeff O'Grady working on the Habitat house

Photo: Beth Godfrey

Violet Hertrich, secretary in PTS's Vocations Office, volunteered with her two daughters as a way of "doing something together that was worthwhile." She worked two Saturdays putting up firewall and framing windows. Fellow volunteer PTS professor of Old Testament Dennis Olson was her crew leader the day they framed windows. "It was really fun to work with him, to see him in a completely different light from how I saw him as a professor," Hertrich says.

Cook Davis plans more opportunities for students to become involved in the Princeton-area community. She is talking with Princeton University about how the two institutions can partner in doing community service projects that will "give students ways to step out of the classroom and be of service to their community away from home."

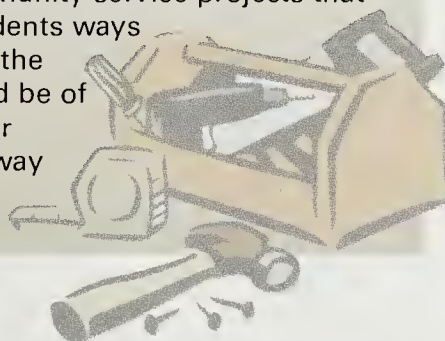
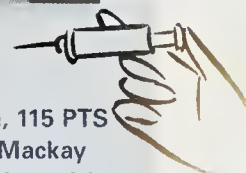


Photo: Eddie Nabhan

Flu shots

In hopes of a healthy winter season, 115 PTS students, faculty, and staff went to Mackay Auditorium in December to get flu shots. It's not clear whether all participants were as fearless before the needle as was John Gilmore, vice president for business affairs.



Upcoming Alumni/ae Events

Monday, April 8
Alumni/ae Luncheon
Philadelphia, Pennsylvania

Monday, May 6
Alumni/ae Dinner
Pittsburgh, Pennsylvania

Thursday, May 23 and Friday, May 24
Alumni/ae Reunion
Princeton, New Jersey

Wednesday, June 19
General Assembly Alumni/ae Luncheon
Hyatt Regency Hotel,
Columbus Convention Center
Columbus, Ohio

For more information or to make reservations, call Dean Foose at 609-497-7785.



Photo: Chrissie Knight

Darrell Guder Joins PTS Faculty

Darrell L. Guder, recently appointed as PTS's Henry Winters Luce Professor of Missional and Ecumenical Theology, is teaching his first semester of classes at Princeton this spring. His two courses are "Foundations of Missional Theology" and "Ecumenical Approaches to Mission in the Twentieth Century."

Special Bible Exhibit on Display at Seminary's Luce Library

A special Bible exhibit is currently on display, through May 1, at Princeton Seminary's Luce Library Exhibit Hall. The display, "An Exhibit on the Making of the NRSV Bible," contains materials from the National Council of Churches relating to work of the Standard Bible Committee.

The exhibit includes examples of NRSV (New Revised Standard Version) Bibles, translators' notes, and a short video with interviews with the Seminary's faculty members who served on the Standard Bible Committee, foremost of whom was Dr. Bruce Metzger, emeritus professor of New Testament and internationally acclaimed Bible scholar. The exhibit also touches on some of the controversies that surrounded the New Revised Standard Version of the Bible, which was published in 1989.

The importance of this exhibit, according to William Harris, the

Seminary's librarian for archives and special collections, is that the Bible is "the one book around which all the books in the library, and around which the Seminary itself, revolve. It is the focus of our life together in this place." The NRSV is the third major translation of the Bible since 1611. Harris calls the exhibit "a remarkable event, and particularly interesting to the Princeton Seminary community because four of our professors served on the translation committee and one of them, Dr. Metzger, was the chair of the committee."

For more information, call Rick Beste in the Archives and Special Collections Department at 609-497-3634 or email frederick.beste@ptsem.edu.



Bible exhibit in Luce Library

Photo: Chrissie Knight

on&off Campus

PTS Alum Carries Olympic Flame through Princeton

The Reverend Darrell Armstrong, pastor of Shiloh Baptist Church in Trenton, New Jersey, was chosen by the U.S. Olympic Committee as one of 11,500 people to have the honor of carrying the three-pound Olympic torch as it made its way on a two-month journey to the 2002 Winter Games in Salt Lake City, Utah.

On Sunday, December 23 at 8:45 a.m., Armstrong began his leg of the relay in front of Drumthwacket, the governor's mansion in Princeton. He ran two-tenths of a mile down Route 206 to pass the flame to Mark Pollard of Princeton, the next torchbearer.

"I feel exhilarated, exuberant, humbled, and honored," said Armstrong. "This is a real gift from God, a special blessing. I am so thankful to have been selected for this honor, especially at a time in the world like this."

A friend from Stanford University, who finds Armstrong inspirational, submitted an essay to the Salt Lake Organizing Committee on why he should be chosen to participate in the torch relay. Armstrong, who was flattered by her gesture, was stunned when he received an email in August saying he had been selected.

Having survived a difficult and troubled childhood, Armstrong dedicated his run to abused, abandoned, and neglected children in the United States. A native Californian, he has a B.A. in public policy from Stanford University and an M.Div. from Princeton Seminary (Class of 1999). He has been the pastor of Shiloh Baptist Church for the past three years.

Photo: Melanie Pinkney

Darrell Armstrong with the Olympic torch

Honoring Those Who Paved the Way: PTS Celebrates Black History Month

Princeton Seminary celebrated Black History Month with song, worship, art, and food. A month-long series of events organized by the Association of Black Seminarians honored the contributions of African American preachers, musicians, and citizens.



February kicked off with a concert by the Albert McNeil Jubilee Singers, an internationally acclaimed choral group that performed music from the African American tradition, including spirituals, gospel music, calypso, and Caribbean and African songs. Albert McNeil also led a workshop called "The Spiritual in the 21st Century" that explored the evolution of this unique musical form and its role in the lives of American blacks.

Dr. Gardner C. Taylor, pastor emeritus of Concord Baptist Church in Brooklyn, New York, and recognized dean of black preaching in America, preached at a worship service honoring black religious leaders who paved the way for contemporary American Christians.

PTS alumna Melinda Contreras-Byrd (Class of 1999) exhibited a project called "100 Positive Men of Color" highlighting 100

Dining Hall Staff Honored with "Moment of Appreciation"

When PTS's cafeteria workers entered the Main Lounge for a "mandatory staff meeting" last December, they were certain they were in the wrong place. But, to their surprise, the decorations, the refreshments, and the crowd gathered in a standing ovation were all in their honor.

"At our first meeting this year, [middler] Freddy Rivas suggested that we do something for the kitchen workers. A number of us had made friends with them and wanted to show them how much we appreciate them," said Mark Torres, president of the Association of Latino(a)/Hispanic American Seminarians, the student group that hosted the event.

Festivities began as middler Karen Castro performed a Mexican song, followed by words of thanks from students Becky Barrett, Ericka Parkinson, and Laura Rivera-Cornish. PTS's gospel choir then led a number that got everyone singing, and junior Cara Taylor offered the "Top Ten Ways You Know You're Eating in Mackay Dining Hall," David Letterman-style (which included "You know you're eating in Mackay Dining Hall when the coeditor of the NRSV is just competition for the last jelly donut"). Student Wilfredo Garcia emceed the event and presented \$45 gift certificates for the Olive Garden restaurant to each full-time ARAMARK staff member. (ARAMARK is the vendor that provides food service for PTS.)

As the party concluded, students and staff individually expressed their gratitude to the ARAMARK workers.

ARAMARK executive chef David Coverdale, who has worked in PTS's cafeteria for 22 years, said this event was the first time that he can remember being told by PTS that he and his work are appreciated. "I was very surprised, totally shocked," he said. "I didn't know how to react, except with total appreciation, which I guess is also what they were trying to show us."

"The event went just as we had hoped," Torres said. "We wanted them to know and feel how much we appreciate them, and in trying to bless them, we were blessed also."

Congratulations



ARAMARK workers (left to right) Rotena Moore, David Coverdale, and Theresa Carmichael

Latino and African American men who are positive role models in the culture. The exhibit included biographical sketches and photographs of clergymen, social scientists, artists, entertainers, politicians, scholars, farm workers, and entrepreneurs from across the country, some of whom came to Princeton on February 9 for a ceremony in Miller Chapel called "The All People's Celebration and Awards Ceremony."

The gospel choirs of Princeton Seminary and Princeton University gave a joint concert on February 15, and the Seminary dining service prepared a southern-style soul food dinner on February 20.

The month ended with a "platform" worship service called "Go Preach!" in which seven students preached, faculty members were honored, and the Seminary community, including children, joined in dancing, singing, and prayer.

Student Life

Finding a Home

The Music of Mary Beth LeCroy's Faith

by Erika Marksbury

"Where are you from?"

It's a simple enough question for most people, a getting-to-know-you sort of conversation starter. But Mary Beth LeCroy, M.Div. junior, says, "I never know quite how to answer that question, and it always leaves me feeling sort of homeless." Having moved from place to place as a child, following an Army dad, and heading to boarding school at age 15, she's never really found a place to call home.

But throughout her transient childhood, she says, one thing remained constant: "If I can point to one thing and say, 'This is where my home is,' it's music."

Singing before she was talking, LeCroy grew up with music. "My mom always sang to me when I was little," she remembers, laughing, "but my dad avoided singing to me in order to spare me from off-key notes!" After exploring viola and piano as a child, she discovered guitar in high school and a few months ago picked up the banjo. Folk and, more recently, bluegrass have found their way into her heart; they speak not only to her musical sensibilities but also to her faith.

"I think there's a lot we can learn about Christianity through this music," she says. "There's a humility and a common-people feeling that I think Jesus would dig." She's drawn to the social-action orientation of folk

music, and to love songs that "speak very clearly about the human spirit."

LeCroy isn't sure where her faith and commitments will lead, but admits the idea of pastoring is intriguing. She knows pastoral work is done in many different ways, and expects hers might not be typical. Her imagination—evident to any who see or talk

with her (she has arguably the most colorful wardrobe on campus, as well as the fastest, most animated speech)—will undoubtedly inspire and shape her ministry. Sensing a call to work in low-income communities, and feeling "pulled" by the prophets' cries to work with widows and orphans, LeCroy hopes to be a "creative pastor" who uses her musical talent in ways that help people experience healing.

A foreshadowing of that creative pastor emerged during her senior year at Yale University, when she was elected director of Tangled Up in Blue, an independent 22-member folk choir made up of fellow students. Coaching soloists for the group, she encouraged a new confidence of expression that enabled them both to sing better and to enjoy it more. However, she denies responsibility for the development of individual singers, humbly saying, "I just really cared about them."

A 2000 Yale graduate and French major, LeCroy has herself experienced the healing power of music. It was during her junior year abroad, in southern France, that writing music became a restorer of her own spirit. Speaking French all the time, she remem-

bers, was a challenging learning experience that at times proved frustrating because her communication was limited by how much of the language she knew. So she found her creative outlet in music; writing songs gave expression to feelings and thoughts she couldn't articulate in a foreign language.

After college, she deferred her acceptance to Princeton for a year "to grow up." That year, she served Broadway Presbyterian Church in New York City as parish administrator and Sunday school director, and once again, in a new place, music served as her familiar grounding. Though she'd always wanted to live in the city, she arrived with no ready-made community and was forced to take the initiative in finding friends and music partners. So she did. But she also began to discover how to be alone with herself and how to invite God into that quiet space. While music grounds her, then, perhaps it is silence that allows her to grow.

She may get a chance to explore that quiet space more this summer as one of 45 recipients of the ecumenical Fund for Theological Education (FTE)'s \$5,000 Ministry Fellowships. (PTS juniors Carmen Berger and Gregory Green were also recipients of this award. It is given by FTE—an organization promoting excellence in ministry by inspiring, recruiting, and supporting gifted students in their theological formation—to entering M.Div. students "who embody the highest intellectual and spiritual qualities essential for Christian leadership as pastors, educators, and citizens.") LeCroy attended last year's four-day FTE Partnership for Excellence Summer Conference and this summer can use her stipend for any opportunity that will "enrich [her] experience of theological education."

"They told us to dream big," she recalls, but her big dream looks different from what some might expect. While many past FTE fellows have used their awards to host conferences or travel abroad, LeCroy is considering living in a monastery for the summer.

"I need to be quiet for awhile," says the musician who for so long has nourished her spirit through song. "I have a lot of questions, but my goal isn't really to answer them. It's just to learn how to listen better—to God, to myself, and to others." ■



Mary Beth LeCroy

Photo: Chrissie Knight

Student Life



Rob Long (left) relaxes with New Jersey governor James McGreevey.

by Barbara A. Chaapel

Rob Long may be the only PTS student whose application to seminary included a reference letter from New Jersey's new governor, James E. McGreevey, albeit written in 1999 when McGreevey was the mayor of Woodbridge.

McGreevey described Long, who worked on his 1997 gubernatorial campaign (which McGreevey lost) and more recently on his successful 2001 campaign, as a person who "has dedicated his life toward helping others through work with nonprofit associations and political activism," and whose life has followed Jesus' directive that "just as you have done it to one of the least of these my brothers, you have done it to me."

On the surface, Long's résumé doesn't seem to have much to do with "the least of these." Educated first as a teacher (Dickinson College B.A.) and then as an economist (Columbia Business School M.B.A.), Long worked as a stockbroker before he entered the world of politics as deputy treasurer for (James) Florio for Governor in 1989, later serving on Governor Florio's staff. Government became for Long a change agent, a way of serving people, and when Florio lost his bid for reelection, Long left government to cofound, with a friend, the New Jersey Community Development Corporation (NJCDC), a nonprofit social service agency that works with children, low-income citizens, and people with disabili-

Electing Ministry

Rob Long Moves from Politics to Parish

ities. Among Long's management roles there was supervising college students in the AmeriCorps national service project. In 1997 and 1998, while staying with NJCDC, Long was also treasurer and deputy campaign manager for McGreevey for Governor '97.

It was in a late-night conversation with a friend that Long first felt the call to ministry. His friend was struggling with how both to provide financially for his family and also to pursue his dreams. Long recalled similar struggles and shared how, after finally putting God's will ahead of his own attempts to resolve those struggles, the challenges were met by God's grace and bounty.

"Then in urging my friend to seek God and put his material worries in God's hands," he says, "I suddenly realized that if I really believed what I was saying, then I could stop 'working for a living' and work full-time for God—and truly rely on God for the provision of my family's needs. At that moment I felt the call to seminary."

So Long tried a part-time semester of seminary at Drew Theological School and then applied to Princeton as a full-time student. Well, sort of full time.

After one semester, Long again felt the pull of politics when a New Jersey senator mounted a serious challenge to McGreevey's second attempt to be elected governor. Long began working for the campaign part time, attending classes in Princeton during the week, then spending every weekend in Woodbridge. "It became too much," Long says. "I had to drop a course, and I never had time to spend with my wife. [His wife, Dina, was working full time on the campaign]. So I decided to take a leave of absence and work full time on the campaign and then, after the election, on the transition team."

Ironically (or providentially) it was during Long's work for McGreevey that his call to ministry was once again confirmed. He was asked by fellow campaign workers (Jews and Christians) to lead a weekly Bible study. With his seminary commentaries and notes from an exegesis course with PTS professor Ross Wagner in hand, he waded in and moderated "stimulating discussions and a freeform exchange of ideas about Scripture and God. I learn best as I prepare to teach," he says.

He also became a "campaign chaplain" of a sort. "My colleagues in a sense confirmed me as a spiritual leader for the campaign staff," he explains. "I often served as a confidential sounding board for staff on personal and vocational matters, and on September 11, people asked me to lead a prayer service and a discussion session. I remember we read Psalm 23 together. It was helpful to experience that day as part of an interfaith community."

Post-inauguration, Long is now back at PTS, hoping for a part-time placement as pastor of a small Methodist church near Princeton while he completes seminary. He knows that he will continue to wrestle with his own ego and his needs for the rewards of the world. But his favorite biblical passage—Matthew 6:19–34, where Jesus speaks words like "You cannot serve God and mammon" and "Where your treasure is, there will your heart be also"—will ground him.

As will his belief in God's radical acceptance. "God takes you just as you are," Long professes. "There is freedom in knowing I can be exactly who I am, not what others expect me to be. I believe that God will take me on faith; I know that I will take God on faith." ■

For God & Country

Chaplains Who Serve the U.S. Armed Forces

by Kent Annan

The U.S. military, which fades to the back of civilian consciousness during times of sustained peace, returned to center stage with the horrible jolt of September 11. In the weeks immediately following the attacks on the World Trade Center and the Pentagon, religion and grief filled the national airwaves. Military chaplains like Margaret Kibben (Class of 1986) and James Boelens (Class of 1979) ministered to those affected at the Pentagon, while colleagues like Joanne Martindale (Class of 1988) and Rudolph Daniels Sr. (Class of 1977) cared for those in New York City. Parish ministers around the country led memorial services and prayers for peace; interfaith relations and a better understanding of Islam became urgent; the need for pastoral care surged.



Photo: Chrissie Knight

Military chaplains on Princeton's campus this year include Th.M. students Kay Reeb (navy; far left) and Jeff Zust (army; second from right). Meanwhile future chaplains studying for M.Div.s include Kelly Hansen (army; second from left) and Mark Torres (army; far right).

Then the headlines shifted to the bombing of Afghanistan and the hunt for bin Laden and company. Most ministers returned to relatively normal daily routines, including military chaplains. Yet the routines of military chaplains continued to span these two contrasting worlds of dropping bombs and providing religious care. Their duties, in addition to pastoral care, also include the possibility of being deployed around the globe, the discipline of five-mile runs with their congregants, the willingness to put themselves in mortal danger on command, and the tension of answering to two distinct lines of authority: the U.S. military chain of command and God.

The history of the military chaplaincy in America stretches back to before the Declaration of Independence: on July 29, 1775, the Continental Congress authorized the presence of and pay for military

chaplains. Since then military chaplains have served many roles, but their key constitutional role is to secure for members of the armed services the right to the free exercise of religion, as guaranteed in the first amendment to the U.S. Constitution.

Another key role, of course, is theological. The U.S. Army, Navy, and Air Force include Catholic, Protestant, Jewish, Orthodox, and Muslim chaplains; there are unfilled slots for Hindu and Buddhist chaplains. (All marines are combatants, and chaplains, under the Geneva Convention, are noncombatants and don't carry guns—so navy chaplains serve the Marine Corps. Navy chaplains also provide ministry to the Coast Guard.) Princeton Seminary has educated hundreds of the armed forces' Protestant, and especially its Presbyterian, chaplains. This history extends back to Princeton's earliest days (see page 16).

Mark Torres, an M.Div. middler, hopes to be the next to join the distinguished ranks of Princeton alums who have ministered to the men and women of the armed forces. After researching the three branches, Torres decided to enter the army because “they’re more my style. I like getting down and dirty, in the trenches, on the obstacle course. I like the physical challenge that’s there—and the whole challenge of transforming yourself into a soldier.”

Torres, a California native, tried to join the marines when he was 18. They wouldn’t take him because he had asthma. Later he became more serious about his faith and so decided, “Forget the military, I’m just going to follow Jesus Christ.” His face lights up when he talks about how the two paths are now converging. “So I’m going army because I want to minister to those people,” he says. “I believe in the military, in the men and women in uniform. I believe in serving those who have been

given a calling to sacrifice their lives in a time of war.” Torres can hardly wait to go active duty after he finishes seminary and two years of parish ministry (a military requirement).

But he’s also realistic, which means he’s a bit scared—of

being geographically separated from his family; of dying; of leaving his wife, Jody, alone; and, finally, of the fact that “war is bad. I don’t want to be in that ugliness.” Though the combat zone is far from most chaplains these days, a vivid reminder that this is a different sort of ministry to a different sort of congregation comes in the army’s *Unit Ministry Team Handbook (UMT Handbook)*, a reference book for chaplains and chaplain assistants. The book, which Torres will soon study, includes instructions like “Utilize the ‘zigzag’ technique to move from cover to cover” and

“Remember: A moving target is more difficult to hit than a stationary target.”

This is not part of the job description of, say, the associate pastor at the First Presbyterian Church.

Two Extremes of Love

Of only two U.S. Navy ships named for Presbyterians, one was named for George Rentz, PTS Class of 1909, who dramatically gave his own life after the sinking by enemy forces of the USS *Houston*, the ship he was aboard as chaplain during the Battle of the Java Sea in 1942 during World War II. After the ship was sunk, Rentz, then 60 years old, boarded one of the small pontoons floating



A painting of George Rentz by Roma Christine Harlan that hung aboard the USS *George S. Rentz*

in the sea. Many sailors were left in the water because there were not enough lifeboats and floats. After surveying the situation, Rentz, according to *The*

History of the Navy Chaplain Corps, Volume II, gave up his life jacket and his place on the pontoon to a younger sailor, said a prayer for his shipmates, and sank from sight soon thereafter. He was awarded the Navy Cross posthumously, the only navy chaplain in World War II to receive that honor. His citation included: “He disappeared into the sea sacrificing himself so that another might have better chances of survival.” In 1983 the navy commissioned a new ship called the USS *George S. Rentz*.

“There’s something to be said for sacrificing oneself for the sake of others,”

says Dan LaVorgna, an M.Div. middler who has been in the Illinois Army National Guard since he was 17. “For many, involvement in the military is a sacrificial obligation. It involves a willingness—should the need arise—to give their own lives, in the event of a conflict or war, out of love for their neighbor.”

That willingness is a part of the military that is easy to admire—an embodiment of laying down one’s life for a friend that Jesus said was at the peak of love, which in civilian

life and ministry is most often a metaphorical way of speaking. But it’s the other willingness that is harder for many to understand: chaplains are part of an institution that not only promotes the laying down of one’s life for a colleague, but also practices the art of war, which includes taking the lives of enemies. In the best-case scenarios, chaplains support men and women who in self-protection or for justice or on behalf of the oppressed, kill: that’s when love wades into the murky waters of “just war.” This theory

might be clear in theological treatise, but it does not necessarily stay so when awash in the horrors of battle.

When I first began interviewing chaplains I thought this question of war must be one that they secretly hoped to avoid and that would make them uncomfortable, at best a naïve assumption on my part. Yet the small sample I spoke with all seemed eager to address the idea of just war. It’s not as though they hadn’t had these questions posed to them many times before—not least by their own consciences. And none offered easy answers; they’ve wrestled more with the problem than have most civilians. “People mistakenly think military service is synonymous with militarism and uncritical patriotism,” says LaVorgna, remembering his discomfort when reading one Christian theologian who claimed those in the military should be banned from taking Holy Communion.

Statistical Snapshot

U.S. Armed Forces Personnel

1.4 million active duty military personnel
63% Catholic or Protestant
1% Orthodox, Jewish, Muslim, Hindu, and Buddhist combined
36% no religious preference or “other”
About 3,700 Presbyterian Church (USA) active duty military personnel

U.S. Armed Forces Chaplains

About 2,700 active duty chaplains serve the military.
94% of active duty chaplains are Protestant or Catholic.
122 Presbyterian Church (USA) active duty chaplains serve the military.

Ministry to men and women—and not occupation with the things of war—is our primary responsibility, most said.

“God’s grace needs to be shared with all people, even war fighters,” says Kibben, the first female navy chaplain and now a commander in the Navy Chaplain Corps, currently assigned as doctrine writer for religious ministry in the Marine Corps at the Marine Corps Combat Development Center in Quantico, Virginia. “Whether God is for or against the war, there are people who need to know that God is there with them. In terms of Afghanistan, no war is clean. Could we be dropping more food and fewer bombs? I don’t know. I’m not one of the decision makers. Personally, am I comfortable with the idea of killing human beings? How could anyone be comfortable with that? As we respond to the September 11 attack, all resources, from diplomatic to economic, need to be exhausted before the military is used. My philosophy on war, though, is in some ways separate from my ministry in the military. And there’s ministry to be done here.”

Yet a personal commitment to the ideals of just war—and not only to ministry in a war context—is for some a crucial motivation for being part of the military.

LaVorgna, who is classified as a “combatant” but will lay down his M-16 in the coming months when his military status changes from chaplain’s assistant to chaplain candidate, says this is one of the reasons he serves in the army. “You’ve heard of conscientious objectors?” he asks. “Well, in my case you have a conscientious combatant. People like myself feel a moral obligation to protect and defend, even if this demands coercive force—if it’s necessary and justifiable—on behalf of victims, of those who are oppressed, of those who are in need.”

Some chaplains I spoke with considered war a necessary evil, while others considered it an unsavory but necessary act of love. Yet all are professional members of an organization that drops “daisy cutter” bombs and includes in its ranks those who dismiss prayer as being far from the real world. Mark Bowden, in *Black Hawk Down*, his account (also now a movie) of the 1993 U.S. military operation in Mogadishu, Somalia, characterized the perspective of some U.S. Special

Forces in a rather earthy take on the “just war” version of charity: “Intellectuals could theorize until they sucked their thumbs right off their hands, but in the real world, power still flowed from the barrel of a gun. If you wanted the starving masses in Somalia to eat, then you had to outmuscle men...for whom starvation *worked*. You could send in your bleeding-heart do-gooders, you could hold hands and pray and sing hootenanny songs and invoke the great gods CNN and BBC, but the only way to finally open the roads to the big-eyed babies was to show up with more guns.”

On the other hand, Christian chaplains are also professional members of an organization that includes a strong pacifist strain and claims a savior who went peaceably to the cross and who is held up by many as the paragon of nonviolence. And chaplains also believe there is real power in the gospel.



Dan LaVorgna

“I think I’ve reconciled myself to this tension,” says Kibben, who first went to the recruiter’s office as a 17-year-old high school senior, only to be invited to return in five years after she had a college degree and had matriculated in seminary—which is exactly what she did. “It surfaces, but not daily. And I hope I never blind myself to the reality of the pacifist claim I believe the gospel has on me, and that’s why I don’t mind being challenged about the ethics of military engagement.”

The Demands of Ministry

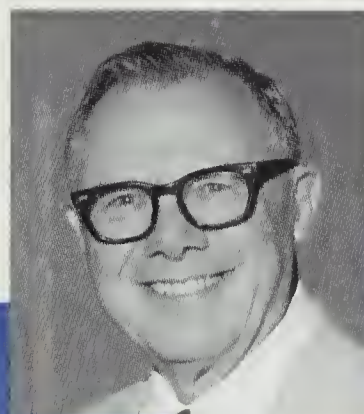
Yet within this tension of serving both God and country, chaplains—because they live, train, and are deployed with their “congregations”—enjoy (yes, that’s the right word—at least most of the time) unparalleled intimacy with those to whom they minister.

“When you’re a civilian, the pastor is often the last person you want to know your problems,” says David Chambers, Class of 1945, who is now retired but had served for 25 years as a navy chaplain and then as director of the Presbyterian Council for Chaplains and Military Personnel. (This council has the role of “procurement,

endorsement, and supervision of chaplains loaned to the armed services” by several Presbyterian denominations.) “In the military, the first person you go to is the chaplain,” he says. “You want them to be with you through it. When I was shipboard, every person who was up for disciplinary problems came to me first, whatever the problems or needs. That’s the closeness you get with your parishioner when you’re on board a 1,000-foot-long boat. You live with them. They see you 24 hours a day, and you see them 24 hours a day.”

All kinds of ministry can happen “when soldiers are up to their elbows in grease fixing a helicopter,” says Kibben, who served one of her tours with HMX-1, the presidential helicopter squadron. “You’re all part of the same team. You’re not like a pastor looking in from the outside on the members of your congregation employed by IBM. The marines appreciate it when you go on a run with them, even if chaplains aren’t always in the best shape. It proves that you’re dedicated and that you understand the rigors they’re facing. So they’re more apt to approach you, because they know that you understand where they’re coming from.”

“We actually go to work with our people,” says Jeff Zust, a Th.M. student and an active duty army chaplain who last served with the 16th MP Brigade (Airborne). He cited this desire for constant contact with soldiers as the major reason he chose this ministry. “Sometimes they’ll say, ‘Chaplain, I want to set up a formal appointment.’ But oftentimes I’m out in the field with a soldier



David Chambers

Photo: Mike Bongart

who will say, 'Sir, you got a minute?' And the discussion can be about marriage counseling. It can be about ethics in the workplace. About faith. Or any number of things."

"An incarnational ministry of presence" is what air force chaplain Raymond Hart, Class of 1989, calls it. Hart is chief, Professional Division, Office of the Command Chaplain, Headquarters, Air Combat Command, at Langley Air Force Base in Hampton, Virginia. He has served as an active duty air force chaplain since 1979, including in Saudi Arabia during the Gulf War. Before that he was in the air force reserves for six and a half years when he also pastored African Methodist Episcopal Zion churches. "We carry the presence of God," he says. "We go as God's ambassadors, caregivers, and servants. Our most important task is what we actually do in a deployment or war situation seven days a week, 16-18 hours a day—that is, being out and about with our personnel, visiting them wherever they are."

The army's *UMT Handbook* lists the core doctrinal principles of its chaplain corps as nurturing the living, caring for the wounded, and honoring the dead.

Zust breaks these down further: The chaplain is a protector of the religious freedom of all soldiers, no matter their faith—or nonfaith—allegiances. By calling attention to the presence of God in the daily life and ceremonies of the military, another role is as a sort of civil religion coordinator, who is concerned with the sincere expression of faith during public ceremonies. "Troop talisman" is a term he gives to yet another role the chaplain plays. "I come from an airborne unit," he says, "so one of the things I do is jump with my soldiers, who see me and say, 'Alright, chaplain's on the jump today, everything's going to be good.' Even though they know I'm not immune, that I've been injured before just like them." In other words, the chaplain's presence allows troops to express their fear, or other emotions, without betraying the machismo/a culture. The chaplain is also supposed to ensure that equal opportunity

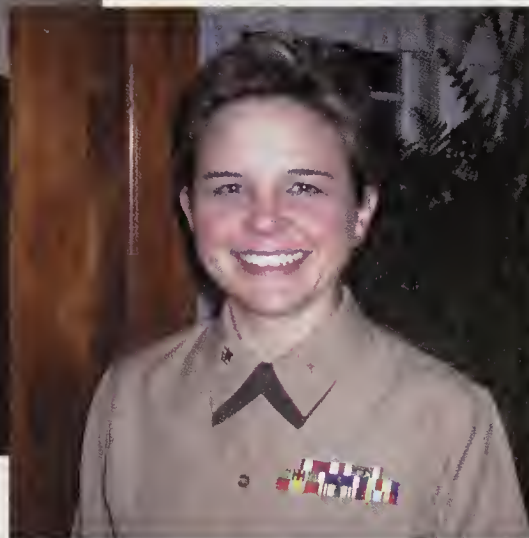
is respected throughout the ranks, in everything from officer promotions to the fact that "soldiers watch how the chaplain treats different groups, for example, who he or she sits with during the meals." Pastoral care for the families of military personnel is another part of the chaplain's charge. "It's been said a chaplain does more counseling in one day than the average civilian pastor does in a month," says Chambers.

Then there is pastoral care in combat, as well as pastoral care to those who have endured the battlefield. "When people go through the valley of the shadow of death,

and there's a chaplain there, they'll never forget it," says Hart.



Raymond Hart



Margaret Kibben

"When the chaplain is there—whether they see the cross, the crescent, or the star of David—I think they feel that God is with them, because the chaplain is with them."

Fred Tittle, an M.Div. senior, faced such harrowing circumstances—long before he entered seminary—when he served for twenty years in the Marine Corps, which included tours in Vietnam, Panama, and the Middle East, before he retired as a first sergeant. After seminary, he wants to minister to veterans, "particularly those who have been traumatized by combat, and to assist them as they continue to try to deal with the trauma."

"My job was in the infantry," says Tittle, "which involves seeing people die and taking the lives of other people. So for us, having the chaplain around was very important. We had all been taught not to kill, and there we

were being trained to kill. Individuals went to the chaplains because they were conflicted—afraid of dying, afraid of killing someone. I felt like the chaplain was most important in this pastoral care."

He says it's very difficult for people who have combat experience to talk about their experiences with those who have no combat experience: "I have not found too many who have been able to cross that great divide." Yet, he says, "With the training in pastoral care that they get now, chaplains are becoming much more sensitive to the needs."

Two Chains of Command

Kibben, in her PTS D.Min. dissertation, is looking at the chaplain's roles as priest, prophet, and sage as they are enacted in military observances (such as memorial services), pastoral counseling, and the area of core values. Even within these basic duties, such as

memorial services, she says, lurks the tension of serving both God and military:

"The unit primarily wants a memorial service to eulogize and remember the person, to have closure. The chaplain wants to bring a faith perspective—to, for example, say there is hope in the resurrection. There's a tension there. Chaplains respond in different ways." She responds by unapologetically being a Christian chaplain (all chaplains wear

their respective religious symbols on their collars), while always remaining sensitive to those in her care whose faith is different.

"The most difficult existential question for military chaplains, as I understand it, is their being under command, yet being separate from command," says PTS professor of Christian ethics Max Stackhouse, who as an adjunct taught for ten years on just and unjust wars and on pastoral care in times of conflict at the Naval War College in Newport, Rhode Island. "The really good chaplains realize that they are truly under God's command first and under military command second. So this means sometimes they must, with prudence, give tough and delicate critique of the military orders that are given."

This could arise in the need to challenge decisions or behavior, whether in day-to-day life, war exercises, or actual combat. A chaplain might need to question military strategy that does not take enough care with the dangers posed to civilians. Or to voice the necessity that enemy captives be treated honorably—"even," says Stackhouse, "if you capture them right after they've killed some of your buddies."

As another example, Zust says, "When soldiers come into a unit, the commander will tell them, 'I'll take care of you.' So what happens when a commander becomes so fed up with a soldier's behavior that he or she ceases to take care of the soldier? That becomes a question of honor and integrity, as the commander wrestles with the obligation to train, correct, retrain, and punish soldiers."

The military expects the chaplain to play this role of "conscience," though it may be awkward at times. The army's *UMT Handbook* says in the introduction to its section on moral and ethical issues that "...the chaplain is the primary person to provide for moral leadership training within commands. This is the 'commander's tool to address moral, social, ethical, and spiritual questions that affect the climate of the command.'"

Affecting this "climate of the command" might include reminding the command of the potential for an erosion of moral decision-making in times of stress or of the cost of battle fatigue on individual service members. (One supposes it might also include, for instance, the need to remind a military subculture that employs the unfortunate phrase "collateral damage" that what that errant bomb in Afghanistan actually destroyed was innocent people.)

"Procedures for dissenting within the military" are also included in the *UMT Handbook*, which assigns chaplains, JAGs (those in the military's professional legal corps—Judge Advocate's General Corps), and the inspector general as those to whom soldiers' can report their dissent. Having the soldiers' trust is central to a chaplain's ministry. And a vital part of having trust, says Hart, is that "the military chaplain is the only person on any base or deployed location with whom a person can have privileged, confidential communication."

There's a strange dynamic of power in the military, says Zust. On one hand, the people he's ministering to are "not necessarily the oppressed or marginalized in society, because soldiers have the means to do a whole lot of damage to this world." On the other hand, a large percentage of soldiers are young, enlisted, noncommissioned officers who do not have much choice in many situations. For both of these reasons—the facts that soldiers wield incredible power and that they face very trying circumstances in which much is demanded of them—Zust believes that chaplain presence in the military is crucial: "Just seeing the things I've seen, I can't



Two soldiers at a field worship service led by Jeff Zust at Fort Bragg in North Carolina

imagine what that situation [of war] would be like if the gospel weren't there at all."

"Chaplains must ensure," says Stackhouse, "that the military's people have their internal morality under command, because of the extreme conditions they are sometimes in."

A Ministry of Diversity

In addition to the tensions of serving in an organization that practices the art of war and of serving both God and country, military chaplains also minister to one of the most diverse "congregations" imaginable. (Other than heaven—if God is letting everyone in—can anyone claim a more diverse "congregation" than the Armed Forces Chaplains Board?)

The official list of "faith groups" for which military personnel can claim preference is more than 200 groups long. About

63 percent of the military's 1.4 million active duty members are either Protestant or Catholic. Orthodox, Jewish, Muslim, Hindu, and Buddhist personnel total another 1 percent. The rest either have no preference or are "other." About 35 percent of military personnel are ethnic minorities. About 15 percent are women.

More than 2,700 active duty chaplains serve the military, 94 percent of whom are Protestant or Catholic. The Presbyterian Church (USA) has 122 active duty chaplains and a total of about 3,700 active duty military personnel.

"In my day there were three designations—Catholic, Jew, Protestant," says Chambers, when asked what had been the biggest change in military chaplaincy in the last fifty years. "On our dog tags we had either a C, a J, or a P. We all fell into one of those designations. Even Orthodox chaplains were listed as Protestants."

"In my last unit," says Zust, "one guy was a Satanist, one person was Red Road (a Native American religion), and several were Wiccan, in addition to the Roman Catholics and Protestants. I'm Lutheran, Midwestern, and white, and one military congregation I served was 75 percent black and Hispanic. It was exciting to me, because the most segregated hour of the week in the nation, on Sunday, is not the most segregated in the military."

The military, often viewed from the outside as a bastion of conservatism (and for some good reasons), has actually led the way in figuring out how to live with America's increasing racial and religious pluralism.

"The military has really pioneered social change in America since the 1950s, especially in the areas of racial and interreligious integration," says Charles Ryerson, PTS professor of the history of religions emeritus. "When it's decided that the military is going to be inclusive, they actually have to do it. They're forced to work out what that really means."

All the chaplains I spoke with counted the diversity of the people they serve as both one of the greatest challenges and one of the most rewarding privileges of their ministries.

Realizing the sensitive nature of religious ministry in such a diverse community, the National Conference on Ministry to the

Military Chaplains Part of Princeton's Earliest History

by William O. Harris

From its beginning Princeton Seminary has been graced by many military chaplains among its graduates. With shame, I must confess that they are an unresearched group in the Princeton heritage, and I begin this reflection with an appeal to all current and former military chaplains to send me their recollections.

One of the founders of Princeton Seminary, the Reverend John Woodhull, while pastor of a Presbyterian Church in Lancaster County, Pennsylvania, in 1776, advocated from his pulpit so eloquently the cause of American independence that every male member of his congregation capable of bearing arms enlisted in the Continental Army. He went with them as their chaplain. During the Battle of Monmouth in 1778, he looked up and saw the Old Tennent Church high on a hill above the battlefield. He felt strongly that he would be called to that church, and he was. He continued as pastor there until his death in 1824. He helped to found Princeton Seminary in 1812, assisting in teaching practical theology and serving as vice president of the Board of Trustees from 1812 until his death in 1824. His son, George Woodhull, was a longtime pastor of the First Presbyterian Church of Princeton. His son, General Alfred A. Woodhull, served in the Army Medical Corps throughout his career, rising to be surgeon general. In retirement, he lived in Princeton and was a great friend to the Seminary.

One of the pioneers of the U.S. Navy chaplaincy was the Reverend Charles Stewart, Class of 1821, who spent his first five years in the ministry as a missionary in Hawaii. He then became a United States Navy chaplain, serving on board the USS *Vincennes* on its worldwide cruise, 1829–1830. It was the first U.S. warship to sail around the world. On this cruise, Chaplain Stewart distinguished himself by working strongly for the abolition of the practice of flogging sailors and also by his efforts in various foreign ports to prevent the exploitation of natives by American business interests. He served as a navy chaplain until his death in 1870 and is honored in the annals of the navy as a creator of the Chaplains Corps. An official historian of the navy chaplaincy, Clifford Drury, has described Stewart as one of the three “great” chaplains in the organization and development of the Chaplains Corps through the Civil War.

Hundreds of Seminary graduates have served in the American armed forces; sadly, many of them have given their lives. “Greater love hath no man than this, than that he lay down his life for his friends.”

Please send your stories about military chaplains to:

Princeton Theological Seminary
Attn. Archives, Seminary Libraries
P.O. Box 111
Princeton, NJ 08542

William O. Harris is Princeton Seminary's librarian for archives and special collections. He served as a navy chaplain for three years (1954–1956) aboard navy destroyers in the Pacific Ocean off the coasts of Korea and China.

Armed Forces (NCMAF)—a nonprofit umbrella group that “allows systematic and ongoing dialogue among the various religious bodies and between the religious bodies and the Department of Defense”—has produced “The Covenant and The Code of Ethics for Chaplains of the Armed Forces.” The NCMAF represents every faith group in the military. Its covenant for military chaplains includes the promise, “I [as a military chaplain] will not proselytize from other religious bodies, but I retain the right to evangelize those who are nonaffiliated.”

NCMAF's literature also says, “Chaplaincy has always been characterized by a common commitment to cooperation

without compromise.... [Chaplains] are never asked to violate their religious convictions, nor do they pressure others to violate *their* convictions. They are expected to remain sensitive to the personal, moral, and

spiritual needs of all people for whom they have responsibility.”

Theological Boot Camp

Military chaplains' presence on Princeton's campus is advantageous for both the U.S. armed forces and for the Seminary—something the Seminary recognizes each Veterans Day with an annual Military Chaplains Day. During World War II, because of wartime circumstances, the relationship

between the navy and Princeton was even closer. There was at Princeton a V-12 Program, an accelerated program in which students earned an M.Div. equivalent in two years before going to chaplain school and



Princeton Seminary students in 1944–45 who were on their way to serving as navy chaplains as part of the U.S. Navy's V-12 Program

Photo: Princeton Seminary archives

then being deployed in the vastly expanded U.S. Navy.

For all three branches of the military today, a chaplain is required to be both an ordained minister and a U.S. citizen (or, for the army, a legal resident), to join when under the age of forty (though the age qualifications vary between branches and for various factors), to be able to receive a favorable National Security Agency clearance, to be physically qualified, and to be endorsed by his or her denomination/faith group; chaplains must also have both an undergraduate degree and a Master of Divinity or its equivalent, as well as (for active duty chaplains) have served for two years in the parish. (As though working for either the military or a denomination wouldn't be a source of enough acronyms, paperwork, and delays, chaplains are members of both bureaucratic realms—and many seem to have chosen humorous resignation as the armor necessary for survival.)

In addition to fulfilling M.Div. requirements, military chaplains also attend Princeton as both D.Min. and (mainly) Th.M. students.

From the annual pool of active duty navy chaplains who indicate they're interested in attending "post-grad school" (that is, one year of graduate theological study), about a dozen are sent. They're chosen based on past performance records, the timing of their transfer dates, and other criteria. The chaplains then decide what seminaries and divinity schools to apply to and what they want to specialize in (homiletics and liturgy, religious education, religion and culture, pastoral counseling, ethics, and ecclesiastical communication management). Finally, they submit their top choices (by which they've been accepted) to the Navy Chief of Chaplains Office, which usually allows the chaplain to attend the school of his or her preference.

"Princeton is consistently one of the most requested, primarily because of its excellent reputation, though the beauty of the town and campus is not to be discounted," says Chaplain Charlotte Hunter, head of the Professional Development Branch in the Navy Chief of Chaplains Office, who earned her Th.M. at Princeton in 1996. "Princeton and Duke Divinity School are our two most selected schools right now."

Schools must meet the navy's equal opportunity criterion and must offer a one-year master's degree. Cost is also a factor, which makes Princeton appealing to the military because of the generous financial aid packages it offers students.

Hunter says she encourages chaplains in Princeton's direction because of her own experience there: "The excellence of the academics and faculty and administration at Princeton makes it a very desirable place for any chaplain to go and study. The faculty challenged me every day. They really pushed me, and I loved it."

Civilian students also benefit from having military chaplains as colleagues, according to Stackhouse. "It's a very good thing to have chaplains in our student body, especially since we have a fairly high percentage of



Thomas W. Gillespie (left) and U.S. Army chaplain James S. Boelens (PTS Class of 1979) at Princeton's 2001–2002 Military Chaplains Day service, at which Boelens preached

students just out of college who have quite reserved or unformed positions about things to do with government, the military, and public life in general," he says. "Having chaplains in the classes allows students to have deeper conversations about matters such as how the faith relates to the common life—the life out from under the steeple."

Princeton Seminary president Thomas W. Gillespie, who entered the marines at age 17, still remembers that weekly sermons by navy chaplain Frank Wood (Class of 1942) helped him get through boot camp. "I believe the church needs to be in ministry wherever there are people—especially young people," he says about the importance of educating military chaplains at Princeton. "Ministry in such a context is pastoral and missional, both high on my list of priorities."

"Military chaplains were some of my best students," says Ryerson. "They were people of deep faith, they worked hard, they were here for a purpose, and they were dedicated to the ideal of serving other people." Ryerson worked with about a dozen chaplains on issues of world religions. Those students then returned to their respective military branches with insights helpful for an institution that deals with a large, multifaith workforce that works in many cultures around the world.

A United Vision

How is this massive, sprawling organization of such a wide variety of people able to function? "Everybody is committed," says Kibben, "whether temporarily or for the long term, to the common purpose, and it's a voluntary service. There are going to be prejudices, but I think that overall it's really exemplary how it works."

Like any other ministry, especially one with such breadth, military chaplains touch the lives of many, while they may have little or no impact on others. When asked how soldiers respond to having chaplains speak the gospel into their lives, Zust says, "I think some of them don't even realize it's happening! But I think they do realize that 'there's someone here who cares about me, who has a presence in my life, who comes to the hospital when I'm there, who when I'm cold and lonely on a field exercise at night spends 20 minutes talking with me.' They do pick up on that. And it does make a difference."

Which seems like the common purpose that brings together these military chaplains: they're part of what is an honorable, powerful, ugly, painful, and necessary business—a business that needs the presence of the gospel to make a difference. They're needed to offer care and support to the young men and women upon whom the nation calls to serve in war, a service that exacts a high cost.

And so "Be Thou My Vision," the closing hymn of Princeton's November 2001 Military Chaplains Day worship service, seemed an appropriate prayer. Chaplains and civilians came together that morning in Miller Chapel and sang: "Be Thou my wisdom, and Thou my true word; I ever with Thee and Thou with me, Lord; Heart of my own heart, whatever befall, Still be my vision, O Ruler of all." ■

Photo: Beth Godfrey

A TRANSFORMING LIFE

JAMES EDWIN LODER
DECEMBER 5, 1931–NOVEMBER 9, 2001

by **Barbara A. Chaapel**

James Edwin Loder, a professor of Christian education on the Princeton Seminary faculty for almost forty years and a world-renowned scholar in his field, died suddenly in Trenton, New Jersey, on November 9, 2001, at the age of 69.

Loder was an ordained minister in the Presbyterian Church (USA) whose scholarly career was committed to the transformation of the individual that is possible within the Christian faith and to the role of Christian education in the church's ministry.

He joined the faculty of Princeton Theological Seminary in 1962 as an instructor, was appointed assistant professor in 1965, associate professor in 1967, and professor in 1979. In 1982 he was named to the Mary D. Synnott Chair of the Philosophy of Christian Education. He was chair of the Department of Practical Theology at the Seminary in 1991–1992, and was a member of the International Academy of Practical Theology.

Prior to joining the Seminary faculty, Loder was minister of Hope Chapel in Lakewood, New Jersey, in 1957, and of North Christian Church in Fall River, Massachusetts, in 1959. He also served guest professorships at Drew University Theological School, Harvard University Divinity School, and Fuller Theological Seminary.

Born in Lincoln, Nebraska, Loder was educated at Carleton College, from which he received his B.A. in 1953. He earned a Bachelor of Divinity degree from Princeton Seminary in 1957 and a Master of Theology degree from Harvard University Divinity

School in 1958. He earned his Ph.D. from the Harvard University Graduate School of Arts and Sciences in 1962.

His scholarship was interdisciplinary, focusing on studies combining theology and science, especially the human sciences and psychology. During the 1960s, he spent a year at the Menninger Foundation in Topeka, Kansas, where he was recipient of the Danforth Grant in Theology and Psychiatric Theory.

Loder was a prolific author, having completed the volume *Educational Ministry in the Logic of the Spirit*, to be published in 2002, just before his death. Other major books include *Religion*

in the Public Schools (1965), *Religious Pathology and Christian Faith* (1966), *The Transforming Moment: Understanding Convictional Experiences* (1982), *The Knight's Move: The Relational Logic of the Spirit in Theology and Science*, with W.J. Neidhardt (1992), *The Holy Spirit and Human Transformation* (published in Korean, 1993), and *The Logic of the Spirit: Human Development in Theological Perspective*.

He also authored numerous articles, reviews, and chapters in Christian education texts, including the entry on "Creativity" in the *Dictionary of Religious Education*.

Loder was beloved by generations of PTS students. He is remembered by his students and colleagues as a Christian scholar who wanted to bring the rich resources of the Christian faith, including Scripture and the sacraments, into a healing

and transforming relationship with the brokenness of human lives, the increasing fragmentation of society, and the deepening depersonalization implicit in modern culture.

Loder is survived by his wife, Arlene; two daughters, Kim V. Engelmann of San Mateo, California, and Tamara J. Tiss of Minneapolis, Minnesota; and three grandchildren, Christopher C. Engelmann, Julie K. Engelmann, and Jonathan J. Engelmann.

A memorial service was held on Wednesday, November 14 in Miller Chapel and burial was in Princeton Cemetery. ■



Jim Loder relaxes on the Seminary quad in a recent photo.

On March 18, 2002, Princeton Seminary and the John Templeton Foundation are cosponsoring a workshop titled "Exploring Prayer and Spiritual Formation during Adolescence," dedicated to and in honor of Dr. Loder. Before his death, Loder was engaged in conversations with Dr. Arthur J. Schwartz at the Templeton Foundation about this workshop, and it is fitting that the conversation will be continued in his honor. For more information, please contact Tina Floyd, Communications Department, The John Templeton Foundation, Suite 100, 100 Matsonford Road, Radnor, PA 19087 or email phillyfloyd@home.com.

APOSTLE OF THE LIVING LIGHT

by Lisa Maguire Hess

I cannot write about James Loder without imagining his ironic smile playing across the page. As I reflect now on the impact he had on me as an M.Div. student, as his last Ph.D. graduate, and, eventually, as his colleague in ministry, I can feel him smiling. He would relish the irony of my writing an affectionate, public retrospective for a complex, private educator-theologian. Ever the Kierkegaardian, Loder attempted to avoid explicit attention to himself, opting instead for as much indirect communication as he could muster about the things that really matter: life in the Spirit of God and the cosmological implications of such life when lived passionately. Yet it remains true that my passion for faith can be traced back in part to *his* faith, which stretched my own. So I approach this essay with my own ironic smile, in tribute to a man who surely would have attempted to hide from the admiring gaze of the many thousands with whom he shared his calling.

Loder was many things to many people. Even in my relatively short time with him, he assumed many different roles in his one person: father figure, authority against whom to rebel, older brother in Christ, and, then, soulful colleague and shy friend. Through this journey, he shared with me two most important things. First, he showed me that as teachers who participate in God's work of religious education, we have opportunity to witness the *ultimate* purpose in the "ordinary" learning in Christian communities: the glory of God seen in the passionate creativity of the human spirit. Loder had a special talent for engaging students of all ages in this mysterious, spiritual import of Christian education. His spirit soared in finding the logic of the Spirit in the theological and natural sciences, in the larger human sciences, in the learning work of God's people. He showed many of us how to stretch our wings in this flight of spiritual fancy through which God yet saves souls. Whatever work we shared with him had this ultimate purpose.

Second, Loder had the uncanny knack of believing in his students' potentials so fully that new horizons appeared where none had previously been recognized. I sometimes



A young James Loder

"Americans continue to grow in their enthusiasm for spiritual phenomena, mystical experiences, charismatic manifestations, neopentecostalism, and spiritual renewal movements; the influence of these religious expressions is spreading throughout the country and the world.... This era of spirituality requires a new way of thinking—thinking that not only is informed by theological and clinical approaches, but also interprets transforming moments in their own right."

Transforming moments need to be recognized as sources of new knowledge about God, self, and the world and as generating the quality and strength of life that can deal creatively with the sense of nothingness shrouding the extremities and pervading the mainstream of modern living."

from the preface to *The Transforming Moment*
by James E. Loder

think it was his faith in those possibilities that actually allowed them to exist.

Speaking from my own experience, I arrived at Princeton Seminary as an M.Div. student in the fall of 1993 convinced that I had little to offer intellectual discourse or imaginative scholarship. I had emerged from an undergraduate degree program in chem-

istry in which, as a woman and as a "late-blooming" student, I slipped through the institutional cracks. I came with the desire to study theology, but with no understanding of my own intellectual and spiritual gifts for Christian service.

Today, I find myself in the candidacy process for ordination in the Presbyterian Church (USA), and in 2001 I earned my doctorate in practical theology from PTS. I understand myself to be a gifted theological scholar and a passionate, interdenominational Christian educator. It is the veritable chicken-and-the-egg debate: Were the gifts already there and he guided me to trust them? Or did he envision those gifts in me and I then grew into them through my trust in him? In the end, it really does not matter. I treasure the intimate, sometimes cantankerous, ultimately educational journey he and I traveled that allowed me to spread my wings and discover new horizons. Loder had the uncanny knack of "spirit-seeing," resulting in harvests of ministers who had been made whole to serve God's people.

On my own behalf and for those who resonate with what I write, I offer undying gratitude to God for the influence of this man in my life. James E. Loder was one of Wendell Berry's "apostles of the living light." As Berry writes,

Slowly, slowly, they return
To the small woodland let alone:
Great trees, outspreading and upright,
Apostles of the living light.

Patient as stars, they build in air
Tier after tier a timbered choir,
Stout beams upholding weightless grace
Of song, a blessing on this place...*

Many of us are that timbered choir.
May we serve well our "many blessings." ■

* From Wendell Berry's collection *A Timbered Choir: The Sabbath Poems 1979–1997*.

Lisa Maguire Hess is the acting program director for congregational life at Princeton Seminary's Center of Continuing Education. She graduated with her Ph.D. from PTS in 2001. Her dissertation was titled "Practices in a New Key: Human Knowing in Musical and Practical Theological Perspective," and James Loder was her doctoral advisor.

A TRANSFORMING LIFE

PROPHETIC PRACTICAL THEOLOGY AS TESTIMONY: A LODER LEGACY?

by Dana R. Wright

How might we speculate about the potential legacy of James E. Loder for practical theology? We probably shouldn't speculate too much, given that his work as a whole remains largely unknown or at least under-studied by practical theologians, and that legacies cannot be predicted, for who knows with certainty either the Spirit's surprising interventions or how the unfolding of history might change the way we understand the past. But still, an attempt is worthwhile because I believe Loder's profound grasp of the field of practical theology bears enormous promise for elucidating a prophetic practical theology that especially illuminates the kinetic relation of Christ to culture.

In the first chapter of his recent book *Remembered Voices: Reclaiming the Legacy of "Neo-Orthodoxy,"* Lutheran theologian Douglas John Hall paid tribute to the theological perspicacity of Karl Barth, citing an accolade given to the composer Ludwig Beethoven (not Mozart!) by one of his patrons as also appropriate for Barth. The accolade read:

[Beethoven] impressed me as being a man with a rich, aggressive intellect, an unlimited, never-resting imagination. I saw him as one who, had he been cast on a desert isle when no more than a growing, capable boy, would have taken all he had lived and learned, all that had stuck to him in the way of knowledge, and there have meditated and brooded over his material until his fragments had become a whole, his imaginings turned to convictions which he would have shouted out into the world in all security and confidence. (Hall, *Voices*, p.11)

It strikes me that this accolade, describing what we normally call "genius" and applied to a prophet of neoorthodoxy,

applies equally well to James Edwin Loder. Regarding genius, who would argue against it? "A rich, aggressive intellect"? No doubt! "An unlimited, never-resting imagination"? Undeniably so! A holistic thinker? Astonishingly so! "Meditative" and "brooding," and convinced? "Secure" and "confident"? Absolutely! No doubt what Hall describes as genius fits Loder's profile exactly. And yet when we recall what convictions this genius "shouted out into the world in all security and confidence," the designation "genius" fails to do him justice. As with Barth, the prophetic neoorthodox label emerges for Loder as the dominant one. But a problem arises, because for many if not most practical theologians, "neoorthodoxy" functions as something of an ideological millstone hung around the necks of theorists out of touch with the pluralist demands of the

times. A neoorthodox mind, especially a genius mind, is for many practical theologians merely a terrible thing to waste.

However, for Hall, a relevant contemporary theologian of no small stature, neoorthodoxy, in spite of its pejorative connotations and its diversity of expression, developed several common or signature traits that remain essential to the theological task today. He discusses five: (1) a privileging of God's revelation in Jesus Christ, meaning a "working Christocentrism" that is determinative for both theology and Christian anthropology; (2) an emphasis on the Bible as a principle bearer of the kerygma; (3) a recognition that all theology is historically conditioned; (4) faithfulness to the magisterial Reformers, especially Luther and his nontriumphalist *theologia crucis*; and (5) an ecumenical sensibility that manifests energetic commitment



James E. Loder

Photo: Chuck Robison



PTS faculty members (from left) Max Stackhouse, J.J.M. Roberts, Nancy Duff, James Charlesworth, and James Loder at a recent Seminary Commencement

Photo: Aardvark Studios

to and responsibility for the whole church. (Hall, *Voices*, "Conclusion" pp. 125–145)

All of these characteristics of neoorthodoxy describe the personal faith commitments and the practical theological content of James Loder, and reveal the deep sources of his generative imagination. And if Hall is correct in his assessment of the relevance of such faith for our contemporary time, we can safely conclude that Loder did not waste his genius mind.

But Loder's relevance for practical theology needs further elaboration for us to anticipate his legacy.

The uniqueness of his neoorthodox genius, and therefore of his potential contribution to the field of practical theology, is bound up with how he grasped the interrelation of all the disciplines that inform practical theology *as personal knowledge or testimony*. In Loder, *homo sapiens* (the thinker), *homo poeta* (the meaning-maker), and *homo loquens* (the speaker) became *homo testans* (the witness). Through Loder's life of suffering divine things through the power of the Holy Spirit, his genius (for thinking, mean-

ing-making, and speaking) was martyred and resurrected in the service of grasping and articulating the inner meaning of the gospel's relationship to a scientific culture. The self-involvement intrinsic to all scientific knowing, what Polanyi called "personal knowledge," now redeemed in Christ, became in and through Loder a testimony of the Spirit of Christ that bore witness with his spirit, enabling him to know the field of practical theology according to its proper relationality, from the whole to the parts, in a way that reflects the relation of Christ to scientific culture.

While *homo testans* describes the quality of redeemed consciousness in children, youth, and adults, genius or not, who awaken to the presence of Christ and bear testimony in the Spirit, the significance of Loder's witness is that he so thoroughly extended the concepts implicit in *homo testans* into the realm of scientific discourse. He identified "the relational logic of theology and the sciences" as a generative structure for understanding the kinetic interrelation of divine and human action for practical theological science according to the nature of Jesus Christ. And in so doing, he showed how theologians, sociologists, psychologists, physicists, cultural critics, etc. might bring their disciplines into mutually modifying relationships with one other at the level of spirit, where they each bear implicit witness to the crucified and resurrected life-giving Spirit of Christ at the center of all intelligibility. In *The Knight's Move*, Loder comments on the generic model of spirit that he developed with physicist Jim Neidhardt to discern and articulate the epistemological ground of theology and the human and natural sciences, and then argues, in the tradition of Barth, that the generative potential of his generic model of spirit finds its true meaning and power in Jesus Christ.

...relationality is revealed to us definitively in the inner nature of Jesus Christ. In Christ's nature as fully God and fully human, we have the definition of relationship through which all other expressions of personal, social, and cultural relatedness are to be viewed. This applies as well to the model we are using in the methodology of this study; the inner nature of Jesus Christ ultimately defines the scope and limits of the relational model; not the reverse. Our use of the

The February issue of the *Princeton Seminary Bulletin* included addresses given at Dr. Loder's memorial service in Miller Chapel on November 14, 2001. If you would like a copy, call 609-497-7974 or email seminary.bulletin@ptsem.edu.

model is intended to reveal the illuminative and explanatory significance of viewing all creation through the eyes of faith in Jesus Christ. (*The Knight's Move*, p.13)

And so, it seems, for Loder, Jesus Christ defines the relationship between the Holy Spirit and the human spirit, and this relationship then defines and orients practical theology to its task. This task is to know reality according to the mind of Christ, as testimony—or, we might say, to know reality in some sense as Jesus Christ, the True Witness, knows it. Loder's vision suggests how Christ and culture belong together in our thinking when, through the work of the creative, crucifying, and redeeming Spirit, we are restored in the spirit of our minds as *homo testans* to do practical theology in the Spirit. He attempted to conceptualize how the inner nature of Jesus Christ connects through the analogy of the Spirit to the inner dynamism of human action—personal, social, cultural—so as to "catch the Spirit of Christ in the act" of redeeming human life. His work suggests how we might conceive practical theology Christocentrically in a way that communicates the relevance of Jesus Christ to a scientific culture. Making Jesus Christ relevant to a scientific culture is certainly a major part of what Loder shouted about. That was his testimony among us. It may also be his legacy. ■

Dana Wright met James Loder in 1988 in Seattle at a continuing education event. He became Loder's student in 1991 and finished his doctoral dissertation, which dealt with the possibility of developing a neo-Barthian approach to practical theology (that is, a critical, confessional practical theology), under Loder's advisorship in 1999. For the past two years he and his mentor were colleagues in the Practical Theology Department of Princeton's faculty.

Contributions can be made to Princeton Theological Seminary for a memorial fund in Dr. Loder's memory.

BOOKS BY JAMES E. LODER

Religion in the Public Schools (New York: Association Press) 1965

Religious Pathology and Christian Faith (Philadelphia: Westminster Press) 1966

The Transforming Moment: Understanding Convictional Experiences (San Francisco: Harper and Row) 1982

The Holy Spirit and Human Transformation (in Korean) (Seoul, Korea: Yonsei University) 1983

The Transforming Moment, revised second edition, including two additional chapters and glossary (Colorado Springs, CO: Helmers & Howard) 1990

The Knight's Move: The Relational Logic of the Spirit in Theology and Science (with W.J. Neidhardt) (Colorado Springs, CO: Helmers & Howard) 1992

The Logic of the Spirit: Human Development in Theological Perspective (San Francisco: Jossey-Bass Publishers) 1998

Educational Ministry in the Logic of the Spirit (forthcoming in 2002)

Observations from India



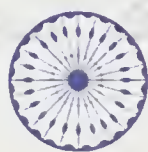
Kashmir: Religion and Nationhood (Notes from a Newsworthy Subcontinent)

by Charles A. Ryerson

June 1958: The battered bus coming from Amritsar stops, and a porter grabs my heavy suitcase. I walk over to a drab military post atop which flutters the Indian tricolor with the Ashoka wheel in the center. Soldiers stand around with rifles carelessly held. A bored and underworked officer scrutinizes my papers and languidly nods his head. The porter places the suitcase on top of his towed head, and he and I walk through the khaki landscape and burning heat until we reach an invisible point. He slides the suitcase from his head and gives me a silent *namaste* with his clasped palms after I give him a few *annas*. I add the suitcase to the bulging duffle bag I am already carrying and stagger, in perfect silence, for about a hundred yards. Another porter materializes before me, gives me a hand-to-forehead *salaam*, lifts the suitcase to his turbaned head, and we plod onwards until, through the dust, I view another military post flying the green flag with crescent moon of Islamic Pakistan. Another underutilized constable looks at my papers and grunts approval as he deciphers my Pakistani visa. My officious porter leads me to another grumbling bus and, almost alone, I am driven to the nearby city of Lahore in Pakistan. Thus ended my first 33 months in India.

As I read the news these early months in 2002, I often think of that stark, steamy day and that grim border crossing, and I reflect again on the tragedy of the Indian subcontinent's 1947 partition. I again meditate sadly on how great powers try to solve problems through the dissection of bodies politic, not their own, and of the horrors that then ensue: Korea, Vietnam, Cyprus, Germany, the Balkans, Palestine, and others.

The evisceration of the Indian subcontinent is well known. The British, exhausted by World War II, voted out that embodiment of empire, Churchill, and elected the Labor Party. It tried for an honorable settlement in India, but public patience, in both Britain and on the subcontinent, had worn thin. By this time, religion had become the dominant issue, with moderate Mohammed Jinnah successfully demanding an Islamic state and the Indian Congress Party, under Nehru, calling for a secular (although mainly Hindu) nation. The British Lord Mountbatten, liberal friend of Nehru and impeccably blue-blooded, engineered the



Valuable Contributions: Indian Professor Spends Year at PTS

by Erika Marksbury

"I am a convert," says P. Daniel Jeyaraj, who is from India and is this year's PTS John A. Mackay Professor of World Christianity, as he looks straight ahead, his eyes carrying the weight of what he's about to say. "When I became a Christian in 1980, my friends accused me of joining the most exploitative institution in the world—the church. They also said the church, as a 'foreign institution,' has always caused the cultural and social dislocation of its adherents in India."

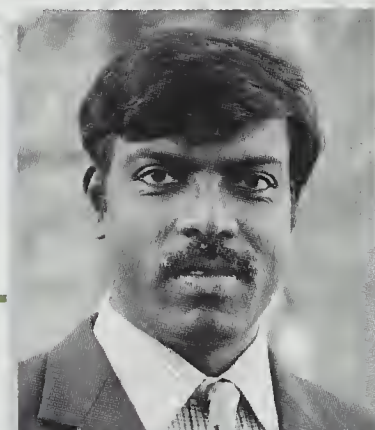
His friends were not the only ones who disapproved. "Some of my family," he continues, "still will not talk to me. They say being a Christian is infamous because they believe

Christianity is a begging religion." Stretching his palm out in front of him, slightly cupped, to illustrate, he quotes what he has often heard from one of his uncles: "In Christianity, you are always expecting somebody to give something to you; so, you can never turn your hand to give."

Finding these reactions to Christianity strange, Jeyaraj decided to examine cross-cultural encounters between Indians and missionaries. His research began with an inquiry into an early translation of the Bible into Tamil, his mother tongue and the language in which he first read Scripture. This led him to research the first Protestant mission to India in 1706,

and he has for the past 11 years been

studying the original documents of the Royal Danish-Halle Mission (i.e. the Tranquebar Mission, named for the small southern Indian village Tarangambadi, where the German missionaries worked). Jeyaraj learned that when these Western missionaries arrived in India, they found a civilized culture and sought to understand the people's belief systems and customs. They then translated the Bible into the language of the common people (not of the elite), and in 1712 acquired a printing press to print tracts and hymnals. Their aim,



P. Daniel Jeyaraj

Photo: Erin Dunigan

agreement. Gandhi, to his eternal credit, disagreed and died a sadly disappointed prophet. The British lawyer, Viscount Cyril Radcliffe, who actually drew the boundary lines, knew nothing of the subcontinent.

What followed was wholly predictable. Millions fled from each country to the other, depending on whether they were Muslim or Hindu (Sikhs opted for India). Well over a million people were slaughtered, with the trains from Lahore to Amritsar and back filled with bloody corpses.

There were other less-known features of partition. When the British fled there were 561 so-called "princely states," some large, some small, ruled indirectly by Britain through local *rajahs*. One of the toughest Congress Party leaders, Vallabhbhai Patel, no friend of Nehru, brought most of these states into line, and those within India's boundaries joined the new Indian nation.

But one state posed a problem: Kashmir. Predominantly Muslim, it is located strategically on the boundaries between China, India, and Pakistan, and its Hindu *maharaja*, Hari Singh, was informed by the British that he must choose between India and Pakistan. He dithered, but a motley array of Pashtun tribesmen and Pakistani soldiers swept south. Hari Singh fled to the Hindu-dominated city of Jammu and agreed to join India. War broke out, and, after a year, the Line of Control (LOC), largely unchanged to this day, was established. India had almost two-thirds of the state, including the fertile and beautiful Kashmir Valley, and about two-thirds of the total population of 10 million.

The problem went to the United Nations, where Nehru's idealism was argued for by the brilliant but abrasive Krishna Menon. The U.N., to Nehru's genuine dismay, called for a plebiscite of the Kashmiris to decide to which of the new nations they would

belong. By this time neither nation was willing to withdraw its troops from Kashmir, the U.S. was in the process of allying itself with Pakistan in the ill-fated SEATO pact, and many Kashmiris wanted a vote that would include the option of independence from both India and Pakistan. The plebiscite has never been held.

October 20, 1962: I am in my second three-year stay in India.

China and India are at war. A visibly ailing Nehru desperately attempts to rally his poorly equipped and unprepared army. The Chinese, after sweeping well into the northeastern frontier areas, fall back but maintain control over areas they claim as their own. Thus they keep Aksai Chin, a barren but large and strategic plateau in southeastern Kashmir.

September 1965: In the U.S., I learn that India and Pakistan are at war again over Kashmir. India broadens the war by invading western Pakistan and gains territory in massive tank battles. The U.N. calls for a cease-fire, and in January 1966 the Soviet Union arranges the "Tashkent Declaration," an official end to the war. Indian troops withdraw, and boundaries between the two warring nations remain much as before. The Soviet Union, however, has gained increased respect in India, and Indians remember that it was American-supplied Sherman tanks that the Pakistanis were driving. Meanwhile, Pakistanis wonder why the U.S. did not help them, and are further embittered.



Charles A. Ryerson

Photo: Chuck Robison

he says, was to disseminate the good news of Jesus Christ in a relevant way: "Many responded to the good news that God loves them regardless of their social or religious standing and invites them to follow him; it affirms their human dignity."

Contradicting his family's fear that Christianity is a begging religion, Jeyaraj is now a teacher who stretches out his hands to give. He believes that "shared knowledge never decreases," and has come to share his Eastern perspective with this part of the Western world.

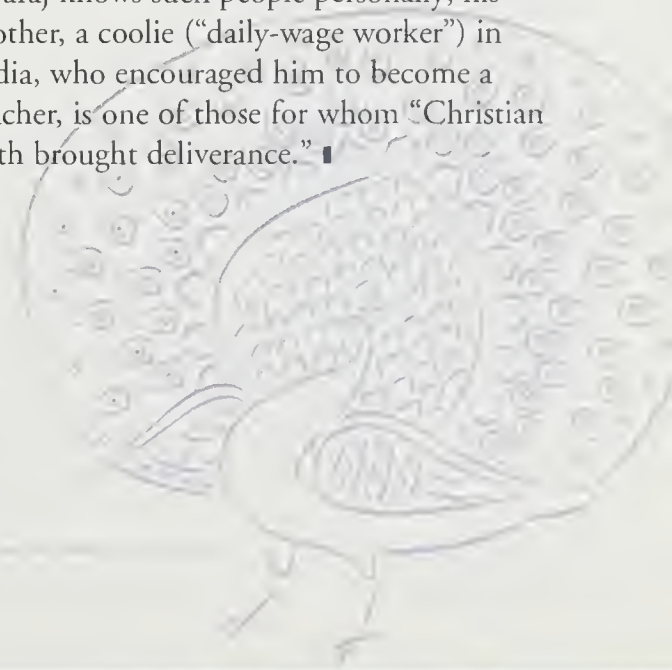
Princeton annually invites a distinguished international scholar to occupy the chair in world Christianity, which was established in 1986 through gifts of alumni/ae to honor the Seminary's third president, John A. Mackay, who himself was a missionary and theologian in Central and South America. These scholars expose students to a variety of theological voices from beyond North America and Europe. When offered the Mackay professorship for this academic year, Jeyaraj held the Aaron Chair for the History of Christianity at Gurukul Lutheran Theological College and

Research Institute in Madras.

This academic year at PTS, he has taught "A Survey of the History of Missions," "The Influence of the Royal Danish-Halle Mission on India and Europe," "Ecumenical Issues from an Indian Perspective," and "A Survey of Indian Christian Theology." Jeyaraj's goal for these classes, however, is to do more than just provide information. "My research and teaching experience in Western countries," he says (his doctorates—one in historical theology, another in ecumenics and religions—come from Martin Luther University Halle-Wittenberg in Germany), "includes encountering many Christians who feel very guilty about missions. They usually associate Christian mission with colonialism, exploitation of the natural and human resources of a country, and destruction of a people's social identities. But I try to help especially my students in the U.S. to understand that Christian faith leads to the transformation and ennoblement of human life. Mission is not necessarily an imposition, not an act of violence, not a reason for pride—but rather a humble invitation to come to Jesus Christ and

to reorient life according to the principles of his teaching."

While he acknowledges that mission has caused conflicts and been the source of suffering for many, and while he believes that this fact must be regretfully remembered, Jeyaraj fights the idea that all Christian mission is oppression. Instead, he shares with his students that "the good news of Christ, among other things, means liberation from social and economic oppression." He also tells them "what the liberated people have to say about their experience of following Christian faith." Jeyaraj knows such people personally; his mother, a coolie ("daily-wage worker") in India, who encouraged him to become a teacher, is one of those for whom "Christian faith brought deliverance." ■



December 1971: In my Indian “home” in the southern city of Madurai, I learn that East Pakistan, Islamic but 1,000 miles away from West Pakistan, rebels and declares its independence. The Pakistanis, foolishly, send in much of their army, and Indian troops invade to “aid” the rebellion. The Pakistanis are trapped, India gains a huge victory, the new Bangladesh is born from East Pakistan, and Pakistan loses more than half of its population in one stroke. In the midst of this war, the U.S. Sixth Fleet sails blithely into the Bay of Bengal, creating more anti-American sentiment in India.

After its forced dismemberment, Pakistan (current population: 145 million) shifted closer to the Middle East. During the 1970s, and especially under the iron grip of General Mohammed Zia ul-Haq, who ruled through most of the 1980s, patronage was showered on Islamic groups and institutions, and Islamic law was adopted throughout the country. After Russian troops withdrew from their ill-conceived invasion of neighboring Afghanistan, Pakistan supported the radical Taliban student revolution and the entry into Afghanistan of many militant Islamic groups, including Osama bin Laden’s Al Qaeda. In 1999 a corrupt civilian ruler in Pakistan was overthrown by an army general, Perez Musharraf. Pakistan relieved the pressures of these militant groups on its own body politic by directing them to—and aiding them in—the Kashmiri struggle. The Kashmiris no longer controlled their own

war, and attacks by militant groups became daily experiences.

In 1998, both India and Pakistan conducted nuclear tests. The next year, the Indian government discovered, to its chagrin, that Pakistani troops and “irregulars” had crossed the Kashmir LOC to occupy the high ground at Kargil. It took eight weeks of hard fighting, plus international pressure, before the original LOC was reestablished.

On October 1, 2001, militants attacked the Kashmir Assembly (elected under Indian supervision) and killed several legislators and other Indian sympathizers. Then, on December 13, Islamic gunmen fired on India’s Parliament building in New Delhi. No lawmakers died, but several Indians did, along with all the attackers.

India, shocked by this incident, asked why, if Americans can wipe out areas where terrorists find shelter, they cannot do the same and go to war with Pakistan. Thousands of troops now face each other along the Indo-Pakistani border, including the LOC. As of this writing, Pakistan’s leader, General Perez Musharraf, has outlawed five “terrorist groups” and made other conciliatory moves. The crafty general, no friend to either democracy or militant Islam, remains, as of now, precariously in control.

While Kashmir cannot be separated from the partition of India and Pakistan, it symbolizes, in an especially poignant fashion, the issue of the identities of these two great nations. Pakistan was



Returning to India’s Religious Mix: Ph.D. Student Heads Home

by Kent Annan

“I’ve always liked being part of the learning process,” says Vazhayil Sakariah Varughese, PTS Ph.D. candidate in the history of religions program, “because I’m always encountering something new—new groups of people, new ideas. I also like to study other religions, because there’s always the possibility of a new encounter.”

During college at the University of Kerala in South India, Varughese majored in chemistry and thought his anticipated teaching vocation would involve chemical compounds and the elements of the periodic table. Instead it will focus on the world’s religions. As reason for this change, Varughese cites the death of his brother, Vazhayil Thomas. When Varughese was in college, Thomas was a missionary in Bihar, a remote part of northern India that was too far from adequate healthcare to save his life when he became ill. “It became a challenge for me,” says Varughese, “to carry on that line of ministry.”

So after completing a B.S. in chemistry, he earned both bachelor’s and master’s degrees in

theology before being sent by the Mar Thoma Church to Princeton, where he earned a Th.M. and is completing his fourth year of Ph.D. work. He hopes to finish his dissertation before returning with his wife, Gigi, to India in the summer. His time in Princeton has been enjoyable. And though he is far from his small village of Kidangannur in central Kerala, Varughese has found reminders of home on Princeton’s main street.

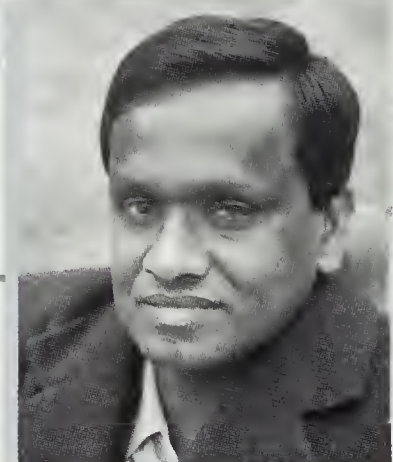
“I like walking on Nassau Street and in Palmer Square,” he says. “It reminds me of my village. Growing up, we used to go to the main street there and spend many hours. I also like sitting on Nassau Street and watching people. It’s an informal education, to see how people behave in an open cultural space. The way they act in public reflects their cultures.”

This interest in cultures is also reflected in Varughese’s dissertation, which focuses on how Christian missionaries affected the culture of Dalits (the lowest caste in India) in Kerala and their emancipation struggle from 1870 to 1940. Their story is interesting, he

says, because “the Christian mission gave the epistemology that provided the basis for the Dalits’ reassertion of their identity, but the Dalits didn’t all become Christian. They instead created their own identity and moved out of the ‘untouchable’ identity that was forced on them.”

Varughese’s academic work will likely lead to his appointment as a professor in a seminary in southern India on his return. The placement is up to his denomination—the Mar Thoma Church, which claims its roots in the first-century missionary work of the Apostle Thomas and which has a unique blend of “an East Syriac tradition and a Protestant missionary outlook.”

But even if placed in the academy, he will stay in close contact with the local church. After seven



Vazhayil Sakariah Varughese

Photo: Chrissie Knight

established to provide a homeland for the many Muslims in the subcontinent. To have Kashmir, a Muslim-majority state on its very border, remain as a part of India calls into question the whole concept of a separate nation for Muslims.

India, founded on its concept of secularism—all religions should be treated as equal under a neutral central government—cannot surrender a Muslim-majority state without seeming to explicitly agree that a nation founded on a specific religion is valid. India remains the third-largest Islamic state in the world after Indonesia and Pakistan, though its present population of one billion is only 12 percent Islamic (124 million are Muslims).

The issue is even more complicated by the inconvenient fact that the present Indian government, an unwieldy and disparate coalition, is headed by Atal Behari Vajpayee, longtime opponent of Nehru's secular Congress and member of a Hindu nationalist party, the B.J.P. His home minister, the powerful L.K. Advani, has ties to the most extreme militant Hindu movement, the R.S.S.

Thus, Kashmir is not only a metaphor for the concept of nationhood but also for the future of the idea of secularism—either in its Indian or Western meaning—in a world that seems to face growing religious “fundamentalisms,” be they Islamic, Christian, Hindu, Buddhist, or Jewish.

The Kashmir story is, of course, only a part of the post-

September 11 world situation. Many perils lie ahead, but America should realize that every action it takes further ripples already troubled waters. The U.S. is powerful, but exists amidst other civilizations and nations, all with their historic contexts and current struggles. As Christians, whether in India, Pakistan, the U.S., or elsewhere, ponder the future of civilizations and the nature of nations, we can at least find some hope in the words of poet W.H. Auden:

We know very well we are not unlucky but evil,
That the dream of a Perfect State or No State at all,
To which we fly for refuge, is part of our punishment.
Let us therefore be contrite but without anxiety,
for Powers and Times are not gods but mortal gifts from God;
Let us acknowledge our defeats but without despair,
For all societies and epochs are transient details,
Transmitting an everlasting opportunity
That the Kingdom of Heaven may come, not in our present
And not in our future,
but in the Fullness of Time. ■

Charles A. Ryerson is the Elmer K. and Ethel R. Timby Professor of the History of Religions Emeritus. He lives in Princeton.

years in the academy, all Mar Thoma professors must then spend at least three years in the parish before returning to teaching ministry. “In the academy, you are teaching future ministers,” he says, “so you need contextual knowledge. Also, local parishes need academics to bring their perspectives to congregations. We want a constant dialogue between the academy and the church. Otherwise, we might create an elite culture in the academy, and then the students we train won’t be ready to minister in the parish.”

Contextual knowledge crucial to both academics and parish ministers in India includes understanding both religious diversity

and fundamentalism.

Fundamentalism (Hindu, Muslim, Christian, etc.), as in many parts of the world, has been on the rise in India in recent years. Varughese says this fundamentalism is characterized by exclusive claims, an idealized self-understanding alongside the reinvention of a glorious past, a positioning of oneself over and against “the other,” a consideration of “the other” as a threat, and a fear of the cultural disorganization that comes from change and outside influences.

He hopes to help students understand and respond positively to the challenges of this religious landscape they will minister in.

“The basic thing I want to stress to my students is a view of inclusive pluralism,” he says. “Pluralism is a gift from God. Diversity is part of the created order, part of its strength. We should seek to understand other religions, and then give to the community the best of our own religion—without falling into syncretism. I want my students to open themselves to other religions, learn the ethos of other religions, and understand how that is different from fundamentalism.”

A sort of chemistry, then, Varughese will end up teaching after all: how to combine the various combustible elements of religion without yielding explosive results. ■

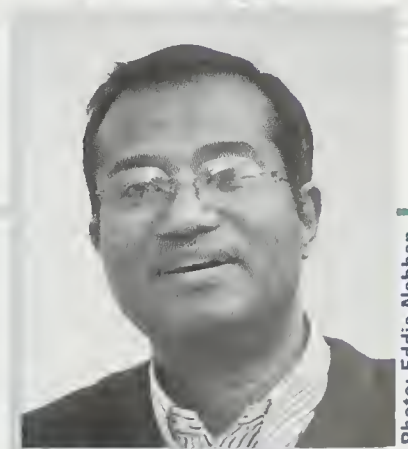


New Ph.D. Student Arrives from Bangalore

Jacob Cherian, a first-year Ph.D. student and ordained minister in the Assemblies of God church, has a passion for ministering to students. And his students are grateful. In India, he says, students are welcome to visit their professors and ask for guidance even at midnight. For this reason, he laughs, “very few of us write any books.”

Cherian doesn’t doubt that after his studies he will return to India, where he last taught New Testament and served as student life director at Southern Asia Bible College in Bangalore. He’s “too involved in ministry there” not to. His dissertation may focus on issues of poverty and equality in Paul, because of their importance in his home context. But

for now, he and his family are enjoying Princeton as another “wonderful trip of God’s marvelous grace.” ■



Jacob Cherian

Photo: Eddie Nabhan

Class notes

Key to Abbreviations:

Upper-case letters designate degrees earned at PTS:

M.Div.	B	D.Min.	P
M.R.E.	E	Th.D.	D
M.A.	E	Ph.D.	D
Th.M.	M		

Special undergraduate student U

Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

1936 William T. P. Rambo (B) writes, "I greatly enjoyed being present for my 65th reunion last year, though I regretted that no other members of the Class of 1936 were able to be present."

1940 Donald C. Kerr (B) teaches a course on "saints" at St. Christopher's Church and serves as chair of annual giving for the 65th reunion class of Princeton University. He continues as president of the residents' association of Roland Park Place in Baltimore, Maryland.

1942 Donald B. Bailey (M) sent this note: "Report of your work at Princeton is so hopeful and encouraging. Miller Chapel is beautiful! I am now 88 years old, and I have wonderful memories of being at Princeton."

1944 Gordon S. Trew (B) "just passed the 84-year mark!" He is still teaching Brazilian Indians and is in good health and strength. He works with the Caiuá Evangelical Mission in Dourados, Brazil.

Frank M. Vanderhoof (b) is ill and in a skilled nursing facility in Pebble Beach, California.

1946 Manfred L. Geisler (B) is retired and lives in San Jose, California.

1947 Jiri Carda (B) and his wife, Marie, are looking forward to their 55th PTS reunion this year. They recently traveled to Bulgaria and Berlin, but have returned to

their home in Chrudim, Czech Republic. They spent all of last year engaged in the life of their Evangelical Church of Czech Brethren, in whose work their three children, ten grandchildren, and three great-grandchildren are all involved. The Cardas are also involved in ecumenical work.

1948 Weyman R. Cleveland (B)

mourns the loss of his wife, Christine Trulock Cleveland. She died June 15, 2001, after a lengthy illness. He is retired and lives in Thomasville, Georgia.

1949 John H. Houdeshel (B, '50M)

mourns the loss of his wife, Mary Evelyn Jamison Houdeshel ("Skip"), who died May 21, 2001. He serves as parish associate at the First Presbyterian Church in Lancaster, Pennsylvania.

1950 Nathaniel C. Roe (B, '55M)

keeps busy with travel, preaching, board and agency membership, and antique furniture reproduction. He lives in Washington, Pennsylvania.

Jim Upshaw (B) asks, "Email, anyone?"

His email address is revup@directcon.net.

1951 Kenneth J. Dale (M) is

"happily and busily retired at Pilgrim Place in Claremont, California, a retirement community for professional church workers."

R. Hunter (B, '68M) and Barbara D.

('69e) Keen, who live in Spokane, Washington, "praise the Lord for a good 50th year reunion in Princeton this past spring." Hunter visited Guatemala in January with a small group from Inland Northwest Presbytery to meet with the Association of K'ekchi Presbyteries.

C. F. Stratton (B, '80P) wrote that he "enjoyed Alumni/ae Day greatly" and added, "Our class looked pretty good."

1952 Richard Douse (B) and his wife

are looking forward to attending their 50th reunion at PTS this year. They live in St. Paul, Minnesota.

Carl H. Geores Jr. (B) sends greetings to many friends at PTS.

1953 Ormond L. Hampton (B) has

returned to the site of his ordination examination, Donegal Presbytery, this time as interim pastor of Honey Brook Presbyterian Church in Honey Brook, Pennsylvania. This is his sixth interim position.

1955 Richard J. Dosker (B) became a resident of Monte Vista Grove in Pasadena, California, last July.

Robert L. Montgomery's (M) third book, *The Lopsided Spread of Christianity*, was recently published by Praeger of



John (PTS Class of 1958) and Mary Bartholomew pose with nine of the ten catechists in the class at the Evangelical Presbyterian Church Seminary in Peki, Ghana, West Africa.

Class notes

Greenwood Publishing Group. He also established a web site, www.sompsite.com, to advance knowledge in the sociology of missions. He welcomes comments on the web site and the books.

1957 Arlen Fowler (B), retired from the Episcopal priesthood, recently led members of the First Presbyterian Church in Ardmore, Oklahoma, in a study of the Reformation.

Lloyd Swenson (B) served as coordinator for the 2001 reunion of the 387th Bomb Group World War II in San Diego, California, which more than 190 members and their families attended.

Kenneth Williams (B) is professor emeritus at the College of New Jersey and preaches every Sunday at Wissahickon Presbyterian Church in Philadelphia, Pennsylvania.

1958 John Niles Bartholomew (B, '71D) writes, "After serving five months as volunteers in mission in Ghana, my wife and I have returned to Orange Park, Florida." In Ghana he taught church and society, biblical studies, and ecumenics. His wife, Mary Townsend, taught women's issues. They were training people to be lay church leaders.

Carnegie Samuel Calian (B) has written *The Ideal Seminary: Pursuing Excellence in Theological Education*, available from Westminster John Knox Press. Calian is the president of Pittsburgh Theological Seminary.

Robert P. Vaughn (B) is retired from the United Way of King County and lives in Kirkland, Washington. His email address is robertlgvaughn@aol.com.

1959 Donald F. Chatfield (B) will retire in June, after 38 years as a teacher of preaching—three at PTS and 35 at Garrett-Evangelical Theological Seminary in Evanston, Illinois, his current position.

Paul T. Eckel (B) formed the Renewal Ministries Foundation in 1988 after becoming convinced of the need for spiritual renewal throughout the Presbyterian denomination. In October he led the First Presbyterian Church of Warren, Pennsylvania, through his process of renewal.

William Nale Falls (M) shares, "In the 1960s my mother wrote me: 'You can bet your boots I'm proud of my preacher boy.' I'm proud to be a graduate of Princeton Seminary." He fondly remembers the 1967 union of the church he pastored, Allen Hills ARP (Associate Reformed Presbyterian Church), and a PCUS congregation whose pulpit was vacant at the time, both in Charlotte, North Carolina. Today, the united PCUSA congregation is known as Derita Presbyterian Church.

1960 Duncan S. Watson (B) writes from Kallista, Australia, "**Tertia (LeRoux) ('59U)** and I are happily retired, enjoying the beauties of this (southern) spring in this lovely part of the world in the hills outside Melbourne. Tertia gardens and works the computer. I think great thoughts."

Kenneth B. Yerkes (B) is happily retired in Collingswood, New Jersey. His email address is kenyerkes@home.com.

1961 Robert R. Boehlke (D) and his wife celebrated their 50th anniversary in June of 2001. **Arlo Duba ('55B, '60D)** sang both at their wedding and at the celebration last June. ▼



The Boehlkes celebrate their 50th anniversary with their grandson, Matthew.

1962 William T. Cunningham (B) writes, "I am now happily retired." He lives in La Cañada Flintridge, California.

ST Kimbrough (D) is the author of *Anna Eklund, A Methodist Saint in Russia*, published by GBGM Books in 2001. He was also the director and conductor for the Youth Ministry Chorale Asia Tour 2001 with two dozen university students, and is involved with music ministry and outreach in Indonesia, Singapore, Malaysia, Cambodia, Hong Kong, China, and Mongolia. His current project is a one-person musical, "Sweet Singer," about the life and work of Charles Wesley, of which he is the writer and the performer.

Richard A. Leon (B) retired in June from his fourth pastorate, this one at the First Presbyterian Church in Bellevue, Washington.

T. Dennis Walker (B) now pastors the English Presbyterian Church in Marietta, Pennsylvania. He and his wife, Joy, live in Lancaster, Pennsylvania, and pursue interests in Hispanic culture and language.

1963 Brace J. Bateman (B) is continuing his ministry in The Uniting Church in Australia, the national union of Presbyterians, Methodists, and Congregationalists. He has served as parish minister and presbytery minister, and currently serves the Parish of St. Luke's in Mt. Waverley, Victoria. He is especially interested in community mental health.

John C. Mather (B) retired July 1, 2001. He lives in Canton, Ohio.

1964 Wallace T. Fukunaga (B) has just completed a six-year term as a trustee of the Pacific School of Religion, where he received his D.Min. in 1996. He is currently the interim minister at Waikeola Congregational Church in Honolulu, Hawaii.

Class notes



funny you should remember

If you have humorous or interesting anecdotes or photographs relating a memory from your days at Princeton Seminary, send them to us at "Funny You Should Remember," c/o *inSpire*, P.O. Box 821, Princeton, NJ 08542-0803 or by email to inspire@ptsem.edu. Of course, the editors reserve the right to decide what is appropriate for this column.

The Heroic Spinsters

Sue Reed Wilcox ('54E) enjoys the recollections in this section of *inSpire*, and wanted to share one of the best memories she made "while having the experience of a lifetime at Princeton Seminary."

"One of the most enduring influences of my life was knowing Dr. John Mackay during my years at seminary. While he seemed to some of us at first meeting to portray a rather gentle Scottish demeanor, that was not so when he was speaking in chapel or preaching. He could be quite dynamic. While I came to know him as gracious and friendly, I still was often at a loss for words when he would call me by name and enter into conversation. His wife, however,

was a different story. She had a marvelous laugh, loved to tell stories, and was enthusiastic about everything. A week before graduation Jane Mackay invited the eleven senior girls over for tea at Springdale, which was close to Tennent Hall where we lived. Knowing her wonderful sense of humor, we all dressed in black dresses and black shoes. We wore no make-up and each of us doused our hair in white powder to give us the look of the "heroic spinsters" that Dr. Mackay was known to refer to us as. Needless to say, when we arrived en masse at her door she was regaled with laughter. It was a wonderful tea party, and we all went home wondering what she would say if Dr. Mackay on arriving home would ask, "Jane, tell me about your day."

Jerry Tankersley (M) was endorsed by Los Ranchos Presbytery in California in January to be a candidate for election as moderator of the Presbyterian Church (USA) in June 2002. He has been pastor of Laguna Presbyterian Church in Laguna Beach, California, since 1972.

Ronald C. White Jr. (B) authored *Lincoln's Greatest Speech: The Second Inaugural*, recently published by Simon & Schuster. He is dean and professor of American religious history at San Francisco Theological Seminary.

1965 John A. Gilmore (M) serves New Castle Presbytery as acting coexecutive presbyter while he continues as associate executive presbyter/stated clerk.

Dwyn Mounger (B) is the author of "How Happy Is Each Child of God," a versification of Psalm 128, #239 in *The Presbyterian Hymnal*. He is serving as interim pastor of the First Presbyterian Church in Statesboro, Georgia, happy to be back in Georgia after an 11-year absence.

Jim Welch (B), president of Summer's Best Two Weeks Christian camp, writes, "Summer's Best is full for 2002. A second facility is under construction,

and a third is in planning stages." He lives in Boswell, Pennsylvania.

1966 William P. Findlay (B) currently serves Northminster Presbyterian Church in Endwell, New York, his fourth interim position.

Dale I. Gregoriew (M), who continues as pastor of Christ the Servant Lutheran Church in Allen, Texas, was sworn in on August 8, 2001, as chaplain of the Allen Police Department. He served for three years as associate chaplain before this promotion. In the photo below, Allen police chief William Rushing congratulates Captain Chaplain Gregoriew (right) at the swearing-in ceremony. ▼



Barbara Nelson (E), a native of Westfield, New Jersey, has returned to that city after working in Pittsburgh, New York

City, and Nairobi, Kenya. She has been elected to the board of trustees of the Youth and Family Counseling Service in Westfield, and is excited about giving back to the town where she grew up.

Charles S. Weaver (B, '67M) wishes "the best to all." He enjoyed a drive through Princeton and the campus at the end of September. Weaver is a social worker with the Cumberland County Department of Social Services and a supply preacher/pastor in National Capital Presbytery. He lives in Fayetteville, North Carolina.

1967 Robert Janacek (M) is the clinical director at the Clearfield-Jefferson Mental Health Clinic in Brookville, Pennsylvania, and is part-time pastor of Port Barnett United Methodist Church and the Mead Chapel in Brookville. This spring, he is teaching "Introduction to Psychologies of Religion" at Pennsylvania State University in DuBois.

1968 Jong-Sam Park (M) will soon retire from Soong Sil University in Seoul and will become director of the Korea Institute for Church Social Service. He will continue his involvement with the university as professor emeritus of social work.

Class notes

Laird Stuart (B, '81P) is a candidate for moderator of the PCUSA General Assembly in June 2002. He is endorsed by San Francisco Presbytery and has served since 1993 as pastor of Calvary Presbyterian Church in San Francisco.

1969 After thirty years in a variety of management positions in healthcare, **James S. Crawford (B)** has returned to the parish. He now serves as interim associate pastor at Market Street Presbyterian Church in Lima, Ohio. His email address is jimcraw@bright.net.

1970 J. Paul Cameron IV (E) retired from full-time ministry and as director of pastoral care at Presbyterian Senior Care in Washington, Pennsylvania, on October 1, 2001.

Ernest Lyght (M, '79P) is bishop of the New York Conference of the United Methodist Church, and president of the College of Bishops of the Northeastern Jurisdiction, which is composed of all of New England. He and his wife, Eleanor, have two sons, Eric and Erwyn.

1971 John C. Carr (M) retired from his position as associate coordinator of pastoral and spiritual services at Alberta (Psychiatric) Hospital in Edmonton, Alberta, Canada. He will continue a half-time ministry of pastoral psychotherapy and education and as adjunct faculty at St. Stephen's College, also in Edmonton.

Keith Drury (E), an assistant professor at Indiana Wesleyan University, writes, "Second-generation Drury (son John) is now a junior at PTS. He loves it, as I did."

Richard A. Locke (b) writes, "Summer Greek; the international student body; being part of the touring choir: thirty years later and my years at Princeton are still some of the sweetest memories. Greetings to all of my classmates." He lives in Charlottesville, Virginia.

Paige Maxwell McRight (B) writes, "As I work with candidates in Charlotte Presbytery, I continue to be grateful for the ways PTS prepares people for service as ministers of Word and Sacrament."

John McVeigh (B) has been pastor of Gilnahirk Presbyterian Church in Belfast, Northern Ireland, since 1982. Last year he invited **Vivian Jones ('70M)** to be guest preacher at the local interchurch services in Holy Week, and they shared much reminiscing. His email address is john.mcveigh@btinternet.com.

J. W. Gregg Meister (B) founded and operates Interlink Media, a technology company that recently received a \$726,000 federal grant to develop electronic tools for improving charter schools around the country. Interlink will work to help charter schools evaluate their effectiveness and share information with other charter schools.

1972 James L. Resseguie (B) published *The Strange Gospel: Narrative Design and Point of View in John* in 2001, his second book with Brill. He is the J. Russell Bucher Professor of New Testament at Winebrenner Theological Seminary in Findlay, Ohio, where he has been for twenty-five years.

Bruce Schundler (b) is an associate minister at Fairmount Presbyterian Church in Califon, New Jersey. He and his wife, Sara, often travel to participate in home-building programs for the poor.

John R. Yeatts (B) was recently appointed interim dean of the School of the Humanities at Messiah College in Grantham, Pennsylvania.

1973 Helmuth Egelkraut (D) writes that although he is retired, he remains very active, including travel to Peru and Bolivia for a missionary conference, travel to Bucharest and Singapore to teach, and spending time at home in Germany.

Andrew J. Schatkin (B) practices law in Jericho, Long Island, New York. In addition to his law degree he has a certificate in international law from the Hague in the Netherlands and a diploma in human rights law from the University of Strasbourg. He has published more than 130 legal journal articles and several book chapters. He is also listed in *Who's Who in America* (2002), *Who's Who in the World* (2001), and *Who's Who in American Law* (second edition). He is a member of the Fifth Avenue Presbyterian Church in New York City.

1974 Rob Elder's (B) book, *Restoring the Future: Sermons for Lent/Easter Year A*, was recently published by CSS Press. He was invited to serve on the editorial board of the new journal *Preaching Great Texts*. He lives in Salem, Oregon, and serves the First Presbyterian Church there.

Stephen D. Glazier (B) coedited *The Anthropology of Conversion*, published in 2002 by Bowman and Littlefield, with A. S. Buckser. He is a professor at the University of Nebraska at Kearney.

Roy Medley (B) has been named general secretary of the American Baptist Churches USA. He has previously served as executive minister of the American Baptists' New Jersey region and as national director of the 1.5 million-member denomination's Neighborhood Action Program, and has worked on hunger and poverty issues as an ABC representative to the National Council of Churches. ▼



Class notes



Henry Bucher ('34B) was presented with the Vocational Service Award for Religion by the Sherman Rotary Club in Sherman, Texas. Bucher is chaplain at Austin College, also in Sherman.

Melvin L. Schaper ('48M) and his wife, while visiting Grenada, West Indies, where they had been missionaries for twelve years, were recognized by the prime minister and governor general for their outstanding service in the field of education. They were happy that "all seven of [their] children came to Grenada to witness the occasion there on February 7, 2001." They are now retired, but stay active in God's work.

On October 4, 2001, **Benjamin L. Armstrong ('55U)** received the Alumni Achievement Award from Stony Brook School in Stony Brook, New York, where he belongs to the Class of 1941. He is retired and lives in Danboro, Pennsylvania.

Stephen R. Weisz ('65B) received the National Faculty Award from Tusculum College's Alumni Association in recognition of his 20 years of service as chaplain and professor of religious studies. Weisz still holds those positions and lives in Greeneville, Tennessee.

Terence E. Fretheim ('67D) was honored with a Distinguished Service Award from Luther College, from which he is a 1956 graduate. He serves as the Elva B. Lovell Professor of Old Testament at Luther Seminary in St. Paul, Minnesota.

J. W. Gregg Meister's ('71B) company, Interlink Media, won a coveted Telly Award for the "You Can Always Call Response" video, produced for the Presbyterian Church (USA)'s Board of Pensions.

John B. Szymanski ('78M) was recognized by the New Jersey Catholic Historical Records Commission for "outstanding achievement in New Jersey Catholic History." He is the author of *Toward New Horizons: A History of the Catholic Community of Saint Thomas the Apostle Church, Old Bridge, New Jersey*. The commission believes this work to be a model of what parish history can and should be. Szymanski has now begun work on a history of the Metuchen Diocese.

Lawrence Barriger ('81E) recently celebrated the 25th anniversary of his ordination to the priesthood. In honor of the occasion, Patriarch Bartholomew, the ecumenical patriarch of Constantinople, bestowed upon him the title of "Protopresbyter (first priest) of the Ecumenical Throne." Metropolitan Nicholas of the American Carpatho-Russian Orthodox Diocese also added his blessing to the Barrigers' 25th wedding anniversary.

Jana L. Childers ('82B) edited *Birthing the Sermon: Women Preachers on the Creative Process*, a volume that was awarded the Religious Communication Association's 2001 Book of the Year award. She was elected interim dean of San Francisco Theological Seminary (SFTS) and vice president for academic affairs, and on January 1 she assumed those responsibilities. She has been at SFTS since 1985 as a professor in homiletics and speech communication.

David Jones ('82B) was named "Small Church Pastor of the Year" by Atlanta Presbytery in 2001, and the church he served, Jackson Presbyterian Church in Jackson, Georgia, was simultaneously named "Outstanding Small Church of the Year 2001." Jones is now pastor of the First Presbyterian Church in Amagansett, New York.

The Council of Churches and Synagogues of Southern Connecticut named **Gary A. Wilburn ('84P)** "Clergy Person of the Year 2001" at their second annual Sphere of Faith Awards. The First Presbyterian Church of New Canaan, where Wilburn is pastor, has grown in many ways since his arrival in 1995.

John Kim-Chye Sim ('93M) is the recipient of many awards and honors, including listings in the *Dictionary of International Biography*, *International Dictionary of Distinguished Leadership*, *Men of Achievement*, *America's Registry of Outstanding Professionals*, and several *Who's Who* volumes, including: *in America*, *in Religion*, *in the West*, *in the Mid-West*, and *among Asian Americans*.

Kenneth A. Sprang (b) lives in Chevy Chase, Maryland, and is senior counsel for the National Labor Relations Board. He is the author of *Holistic Jurisprudence: A Philosophy for People of Faith*, published by St. John's Law Review.

1975 Theo Gill (B, '89d) has recently been named senior editor with the communications cluster of the World Council of Churches (WCC). As such, he will edit WCC publications and oversee production for the WCC publishing house. He and his wife, Ruth Ann, will move to Geneva, Switzerland, in March.

Stephen H. Janssen (B) continues as pastor of Eastminster Presbyterian Church in Marietta, Georgia, in suburban Atlanta. He is also in his second season of singing with the Atlanta Symphony Orchestra Chorus, founded in the early '70s by Robert Shaw, "the late 'dean' of American choral music." Janssen also performs in a smaller chamber chorus, composed of voices selected from the larger group.

1976 Douglas Anderson (M) is the Upstate New York regional director for Church World Service. In October, he was a guest speaker in Carthage, New York, and addressed both the history and mission of Church World Service and how the organization is responding to the events of September 11.

Steve Ayers (B) is senior pastor of McGill Baptist Church in Concord, North Carolina. His email address is esayer@vnet.net.

Brent Eelman (B) was installed as the new pastor of Abington Presbyterian Church in Abington, Pennsylvania, a suburb of Philadelphia, on October 14, 2001.

William Skudlarek (D) writes, "After seven years in Japan, where I helped establish a Benedictine monastery in the Nagano Prefecture, I will be returning to St. John's Abbey (in Collegeville, Minnesota) to take

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a new position as administrative assistant to the abbot."

1977 Allison Krahling Seed (B)

is in her seventh year as pastor of Trinity Presbyterian Church in Independence, Missouri. She has recently been elected to the General Assembly Council of the PCUSA and is vice chair elect of the National Ministries Division.

Denise L. Stringer (b) writes, "I truly appreciate Speer Library and Erdman Hall for research purposes. I have been writing advanced adult education books for Abingdon Press and using my home base for research, etc., while serving a church in Albany, New York."

1979 Charles W. ("Woody")

Bowman (B) was on campus recently. He is director of national ministries of FOCUS (Fellowship of Christians in Universities and Schools), a ministry to students and faculty of independent schools. This fall, FOCUS, with which Bowman has served since his graduation from Princeton, held its annual "Princeton Conference" and its 40th anniversary celebration at PTS. He lives in West Tisbury, Massachusetts.

Mark Cooper (B) is the new pastor of St. Paul Community Church in Homewood, Illinois. His email address is markcooper1999@yahoo.com.

Gary Dorrien's (M, E) ninth book, *The Making of American Liberal Theology: Imagining Progressive Religion, 1805-1900*, was recently published by Westminster John Knox Press, and is the first of a projected three volumes on American theological liberalism. He is the Parfet Distinguished Professor at Kalamazoo College in Kalamazoo, Michigan. His wife of twenty years, **Brenda Biggs ('79B)**, died in April of 2000 after a ten-year battle with cancer. Dorrien would be deeply grateful if any classmates have remembrances of Brenda that they would be willing to share with him. His address is Kalamazoo College,

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You can now submit your class note on the web! Keep us informed by visiting our alumni/ae web site at:

<http://www.ptsem.edu/bond/submitnotes.htm>

1200 Academy Street, Kalamazoo, Michigan, 49006.

Robert P. Hines Jr. (B) became the pastor of the First Presbyterian Church in Oakland, Florida, on January 20, after serving Calvin Church in Ellwood City, Pennsylvania, for 18 years. His email address is revrefbob@yahoo.com.

1980 Taylor Field (B) published *A Church Called Graffiti: Finding Grace on the Lower East Side* (Broadman and Holman) in the fall of 2001. He is pastor of East Seventh Baptist Church in New York City.

Carol Ann Fleming (B) recently completed a Masters in Arts/Public Administration from the Maxwell School of Business at Syracuse University. She copastors Covenant Presbyterian Church in Springfield, Ohio. She writes, "The addition of the M.A./P.A. now allows greater Scrabble possibilities with the addition of two more vowels and consonants in degree initials after [my] name."

Rande Smith (M) was recently installed as pastor of the Community Church of Rolling Meadows in Wilmette, Illinois, a nondenominational congregation that began in a barn in 1955. He and his wife, Kathy, live in Bartlett, Illinois.

1981 William F. Getman (B, 93p) began his position as pastor of the First Presbyterian Church in Haddonfield, New Jersey, on January 2, 2002. He and his wife, Sue, have three children.

1982 Thomas L. Craig (B) became the director of pastoral care at Saint Barnabas Medical Center in Livingston, New Jersey, on July 1, 2001.

1984 Robert W. Gustafson (P) writes, "As adjunct faculty at Bangor

Theological Seminary, I have found that my doctoral studies at PTS have proven to be invaluable in the pedagogy of theological and pastoral integration."

1985 Deborah Brincivalli's (B, '95P) new email address is revdeb@prodigy.net. She is pastor of Burlington Presbyterian Church in Burlington, New Jersey.

Ronald Chu (B) is the associate pastor of Christian education at Orange Korean Church in Fullerton, California. He is also director of lay pastor training for Hanmi Presbytery and is a trainer for the Lay Leadership Network of the Christian Reformed Church. His email address is prchu@hotmail.com.

Bruce D. Ervin (B) is the director of spiritual care at Presbyterian Homes of Arden Hills in Arden Hills, Minnesota. His email address is bruervin@aol.com.

1986 Kevan Thomas Hitch (B) serves as interim pastor of New Paltz United Methodist Church in New Paltz, New York. His email address is kevanhitch@msn.com.

1987 Warren Hoffman (M) completed his Ph.D. in homiletics and is currently a church planter in northern Michigan for a nondenominational, evangelical fellowship. Six years ago he married Laura McMurry, a pastoral counselor.

Birdie Wilson Johnson (E) authored the 2001 pictorial and biography *Gospel Music in Newark and North Jersey through the Eyes of Reverend Dr. Lawrence C. Roberts*, a documentary of the pastor's musical influence. Johnson is director of the Baroque Chorale of North Jersey, director of fine and performing arts and music at the Jama Children's

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University, and dean of the Summer Institutes of Music and Drama.

1988 Andre Resner Jr. (B, '98D) was installed as pastor of Lamington Presbyterian Church in Bedminster, New Jersey, last fall. His wife, **Mary ('01B)**, works as a part-time chaplain at Somerset Hospital. Their son Danny is in seventh grade and daughter Ana is in fourth. Andre's email address is drtkd@yahoo.com.

Leland L. Seese Jr. (B) and his wife became foster parents last year and are in the process of adopting their 12-year-old foster daughter. He serves as pastor of Mt. Baker Park Presbyterian Church in Seattle, Washington.

1989 James E. Deal (B) writes, "In addition to serving as the fifth permanent pastor of Eastmont Presbyterian Church in East Wenatchee, Washington, I have been elected to serve on the board of directors of Tall Timber Ranch, a Presbyterian camp located within Central Washington Presbytery. This is an amazing honor for me, as Tall Timber Ranch is the place where I accepted Christ as my Savior when I was 12 years old! God works in mysterious ways!" His email address is pastrjim@crcwnet.com.



Jim Deal and his son, Jonathan, enjoy the winter beauty of Tall Timber Ranch, the Central Washington Presbytery church camp near Leavenworth, Washington.

Julie E. Hodges (B) writes, "I am the newly ordained associate pastor for youth and Christian education at Clifton Presbyterian Church in Clifton, Virginia—12 years after graduation. Praise God for God's faithfulness! **Joanne Martindale ('88B)** was a part of my service and **Beverly Swayze ('90B)** was on my commission."

Howard Youngkyong Kim (M) has been a full-time community organizer with Industrial Areas Foundation (IAF) since January 2001. IAF is a multibased, predominantly with faith institutions, nonprofit agency for community peace and justice works through political reform. He lives in Cerritos, California, and his email address is howardykim@yahoo.com.

Daisy U. N. Obi (M) writes, "Hallelujah! I cease not to give thanks for you, PTS, making mention of you in my prayers. God bless you." She serves as youth director at the Episcopal Church of the Holy Spirit and lives in West Somerville, Massachusetts.

1990 Todd Anderson (B) is senior pastor of Hillcrest Covenant Church in DeKalb, Illinois. His email address is latajaba@yahoo.com.

David deSilva (B) recently authored two books, *Paul and the Macedonians* and *Praying with John Wesley*, that are meant to aid lay people in their daily spiritual lives, for use by individuals or small groups. He is associate professor of New Testament and Greek studies at Ashland Theological Seminary in Ashland, Ohio, where he lives with his wife, Donna, and their three sons.

Mary N. Pugh (B) pastors the First Presbyterian Church in Wapello, Iowa.

1991 Dale P. Andrews (B) will be the preacher at the "Children at Risk: Hope for the Future" conference in March, sponsored by Louisville Seminary's Center for Congregations and Family Ministries

and PCHARM (Presbyterian Children's Homes and Related Ministries).

Maurice Briere (B) practices law in Knoxville, Tennessee. His email address is msbriere@prodigy.net.

Gregory L. Glover (B) is senior editor of academic resources for Abingdon Press. His email address is glovergl@bellsouth.net.

In June, **Pamela S. Saturnia (B)** graduated from McCormick Theological Seminary with a D.Min. in preaching.

Susan Scott (B) works for Hewitt Management Corporation and lives in Milford, Connecticut.

H. Leon Williams (B) is a pastor, professional counselor, president and CEO of Plumb Line Ministries, Inc., board chairman of The African American Museum in Tacoma, Washington, and presiding elder of churches in the State of Alaska. He lives in University Place, Washington.

1992 Mark W. Ale (M), pastor of Bound Brook United Methodist Church in Bound Brook, New Jersey, was recently elected to a year-long term as president of the Bound Brook-Middlesex Rotary Club.

Christopher Franklin Edwards Sr. (B) has returned to the Army and currently serves as chaplain at Fort Stewart in Georgia.

Wonhee Annette Joh (B) hopes to finish her Ph.D. in systematic/constructive theology at Drew University by this March. Her email address is whjoh4@aol.com.

Sung-Joo Park (B) pastors Hanbit Presbyterian Church in Atlanta, Georgia. A new church building was recently constructed, and the congregation held their first services there on the first Sunday in December. His email address is sjpark@myhanbit.com.

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Susan Leathem Rietz (B, '96M)

is associate pastor for parish life at the United Church of Christ-Congregational in Grinnell, Iowa. In August she was named director of Prairie View Preschool, also in Grinnell.

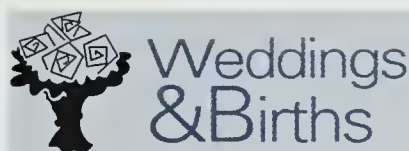
Leanne Van Dyk (D) spoke last October at Northwestern College in Sioux Center, Iowa, as part of the college's Ronald R. Nelson Scholars and Artists in Residence Program. She is professor of Reformed theology at Western Theological Seminary in Holland, Michigan, and the author of *Theology and Worship*, forthcoming from Eerdmans and sponsored by the Institute of Worship at Calvin College.

1993 Doil Kim (B) recently began his position as assistant professor of Christian education at the Presbyterian College and Theological Seminary in Seoul, Korea. His email address is doilkim@pcts.ac.kr.

Jin S. Kim (B) was reelected to another three-year term on the board of Presbyterians for Renewal, and was elected moderator of the Coalition of Korean American Ministries. He is pursuing his D.Min. at Columbia Seminary. His wife, **Soon Pac Kim ('97B)**, is director of children's ministry at Korean Presbyterian Church in Minneapolis, Minnesota, the same church Jin serves. Their two children are "orthodox so far," and Jin's parents recently came to live with them. Jin's email address is jinskim@kpcm.org; Soon Pac's is soonpac@kpcm.org.

Susan Rowland Miller (B) works as a project manager for a home construction firm a friend of hers started, and she runs her presbytery's lay pastor training program in Maumee Valley Presbytery in Ohio. Her email address is srowlandmiller@aol.com.

Max E. Reddick (B) pastors the Fountain City Presbyterian Church in Knoxville, Tennessee. His email address is rpm7000@worldnet.att.net.



Weddings

Lois Tefft and Richard L. Van Deusen ('52B), May 12, 2001
 Jane Seed Pattie and Albert Carl May Jr. ('60B), September 22, 2001
 Catherine H. Mallick and Gaylord S. Gillis ('66B), October 6, 2001
 Fe Regidor and John F. Moriarty ('92M), October 27, 2001
 Sheri Hope Bunn ('00B) and Kerry Patrick San Chirico ('99B), August 19, 2001
 Sheila P. McSkimming and Adam J. Dillon ('01M), June 28, 2001
 Amy Nelson ('01B) and Brad Busiek ('01B), August 12, 2001

Births

Faith Ann to Jennifer and David ('82B) Jones, June 2, 2001
 Aidan Daniel to Suzanne and Dan ('89B) Russell, January 31, 2002
 Josie McLendon to Lauren McFeaters ('91B) and Michael Brothers ('86B, '94M), January 21, 2002
 Nils Henry to Heidi and Anders ('91B) Pedersen, September 5, 2001
 Zachary Hought to Tracy Daub ('92B) and Tim Wadkins, October 5, 2001
 Julianne Barbara to Susan ('93B) and David Rowland Miller, February 14, 2001
 Amanda Lynn to Tamara and John ('94B) Callahan, January 17, 2001
 Rebecca Judith to Jenny Kenworthy Gelson ('94B) and Richard Gelson ('97B), July 8, 2001
 Zoe Celestine to Staci and Tim ('95B) Roberts, August 21, 2001
 Andrew David to Brigid Boyle ('96B) and David Kammer, August 23, 2001
 Nathaniel Everett to Diana C. Brawley ('96B, '97M) and Neal E. Magee ('97B), July 17, 2001
 Carl Jeffrey (C.J.) to Kristi and Matt ('96B) Hilgaertner, July 11, 2001
 Joanna Lea to Tiffany Nicely Holleck ('96B) and Christian Holleck ('95B), August 13, 2000
 Christian Giver to Donna Giver Johnston ('96B) and Brian F. Johnston, May 11, 2001
 Clinton Jacob to Trisha and Michael ('96B) Wilson, June 9, 2001
 Carolyn Marie to Carin (Reynolds) Farmer ('97B) and Andrew Farmer, January 8, 2001
 Lucy Christine to Chris ('97B) and Dan Herrin, November 10, 2001
 Leah Kristine to Lisa Nichols Hickman ('97B) and Jason Hickman ('01B), December 29, 2001

Geoffrey Williams (B) serves as director of information technology for Saliwanchik, Lloyd & Saliwanchik in Gainesville, Florida. His email address is gw@union.ufl.edu.

1994 John Callahan (B) has pastored Clinton United Presbyterian Church in Saxonburg, Pennsylvania, for four years. He and his wife, Tamara, have a four-year-old son, Parker, and a year-old daughter, Amanda. He has been the chair of the Committee on Preparation for Ministry in Beaver-Butler Presbytery for three years. He also serves with ministers in the Saxonburg/Sarver Ministerium that organized two Sunday morning interdenominational community worship services in the

local high school auditorium. He is pursuing a D.Min. with a parish emphasis at Pittsburgh Theological Seminary.

David Cabush (B, '95M) is associate pastor for program at St. Peter's Episcopal Church in Morristown, New Jersey.

Billy Song (B) recently accepted a call as director of Christian education at the Torrance First Presbyterian Church in Torrance, California. His email address is kahunabill@aol.com.

1995 Karen (B) and Tim (B) Harrison are new copastors of Clinton Presbyterian Church in Clinton, New Jersey.

Class notes

On the Shelves

On the Shelves features book recommendations from Princeton Seminary faculty and staff to help alumni/ae choose books that contribute to their personal and professional growth.

Dennis T. Olson, Professor of Old Testament

Isaiah, Old Testament Library, by Brevard S. Childs (Louisville: Westminster John Knox, 2001). This commentary on the important book of Isaiah is the product of long years of labor by a scholar who seeks to hold together rigorous critical study of the Bible with attention to the literary shape and theological message of biblical texts.

1 and 2 Kings, Smith and Helwys Bible Commentary, by Walter Brueggemann (Macon, GA: Smith & Helwys, 2000). This is the first installment of a new commentary series that features a host of user-friendly features: scholarly but highly readable commentary; connections to the contemporary world; samples from the history of interpretation in commentaries, art,



literature, and theatre; and sidebar discussions of moral, political, or theological themes raised in a given text—a true feast of many courses, supplemented by a searchable CD-ROM.

Abigail Rian Evans, Charlotte W. Newcombe Professor of Practical Theology

Physician-Assisted Suicide, by Robert Weir (Indianapolis: Indiana University Press, 1997). A comprehensive treatment of physician-assisted suicide presenting historical, legal, sociological, and moral perspectives on this difficult subject.

Beleaguered Rulers: The Public Obligation of the Professional, by William F. May (Louisville: Westminster John Knox Press, 2001). A trenchant analysis of the current pressures on professionals, i.e., doctors, lawyers, clergy, engineers, corporate executives, et al., who have lost their sense of vocation and public service and operate within an adversarial system.



They now live in Clinton with their four-year-old son, Noah.

Peter C. Hausmann (B) copastors Blacknall Memorial Presbyterian Church in Durham, North Carolina. His email address is phausmann@blacknallpres.org.

B. William Vanderbloemen (B) became the new pastor of the First Presbyterian Church in Houston, Texas, on January 1, after serving Memorial Presbyterian Church in Montgomery, Alabama. He replaces **Vic Pentz ('74B)**, who served the Houston church for nine years and in June of 2000 became pastor of Peachtree Presbyterian Church in Atlanta, Georgia, the denomination's largest congregation.

1996 Thomas Neuville (M) and his wife, Mary Owens, recently accepted a call as pastors of Grace Lutheran Church in Gouldsboro, Pennsylvania. They have a four-year-old daughter, Abigail. Thomas is also pursuing his Ph.D. in biblical studies/New Testament.

Frank Schaefer (B) is currently on leave from the parish ministry for educational

purposes. He is in the resident CPE program of the Penn State Hershey Medical Center until August 31, 2002. His email address is frank.schaefer@javacasa.com.

Scott R. A. Starbuck (D) is pastor of Manito Presbyterian Church in Spokane, Washington, and adjunct faculty in biblical studies at Gonzaga University and Whitworth College. He married **Pamela Jacobi ('99B)** in 1998 and they have two children, Teague and Ethan. His email address is scotts@manito.org.

Mark Watson (B) recently became associate pastor for adults at Saratoga Presbyterian Church in Campbell, California. His wife, Leah, is returning to school to study interior design. His email address is calvinwasright@hotmail.com.

Debbie Hartrum (E) is currently in graduate school, seeking an advanced degree in agency counseling. Her email address is snowrose@carolina.rr.com.

Jane Jones-Norris (B) serves as interim associate general presbyter of congregational development and mission interpretation

for Peace River Presbytery. She lives in Venice, Florida.

Philip D. King (B), a U.S. Navy chaplain, writes, "I'm currently doing deckplate ministry [navy slang for being out and about with sailors] aboard the USS *Antietam*, which is deployed in the Persian Gulf."

Péter Lakatos (M) pastors the Gesce Street Reformed Church Tirgu Mures in Tirgu Mures, Romania. His email address is gesce@xnet.ro.

Andrea Rodgers (B) has a new job as interim associate executive presbyter in the Presbytery of Philadelphia. Her email address is byarodgers@aol.com.

Christopher J. Romig (B) is associate pastor at Trinity Presbyterian Church in Satellite Beach, Florida.

1998 Teddy Chuquimia (P) pastors Eastside Presbyterian Church and Iglesia Presbiteriana Central, both in Stockton, California. His email address is teddy01chuquimia@aol.com.

Class notes

Paul Middleton (M) is assistant minister at St. Giles' Cathedral in Edinburgh, Scotland, and a Ph.D. student in New Testament at the University of Edinburgh. His email address is paul.middleton@totalise.co.uk.

1999 Allan B. Johnson-Taylor (M) is a first-year doctoral student at the Catholic University of America in Washington, D.C.

Charles Moon (B) is the Asia regional director of World Relief. He lives in Lutherville, Maryland.

Kerry Patrick San Chirico (B) writes, "On August 19, I was married to **Sheri Hope Bunn ('00B)** at St. Vladimir's Orthodox Church in Trenton, New Jersey. **Charles 'Chip' Hardwick ('99B)**, **Jon Paul Sydnor ('99B)**, and **Michael Barbaro ('01B, E)** were among the groomsmen. The reception followed at the PTS quadrangle, a first for students or alumni, we were told. We are now making our home in Yonkers, New York. Sheri is a chaplain resident at New York Methodist Hospital and I am finishing an M.Th. at St. Vladimir's Seminary. ▼



David R. Smith (M) is a Ph.D. student at the University of Glasgow. His email address is david.smith@totalise.co.uk.

2000 John Scott Brady (B) serves as associate pastor of the First United Methodist Church in Sevierville, Tennessee.

His email address is scottbrady1@prodigy.net.

Ryan Brodin (B) is a pastoral assistant at St. Philip's Lutheran Church in Fridley, Minnesota. He entered the Master of Theology program at Luther Seminary in St. Paul, Minnesota, last fall, and will focus on pastoral theology.

Masaki Chiba (B) is pastor of Trinity Church in Nunda, New York. His email address is trinity-nunda@juno.com.

Craig Hunter (B) is currently living in Germany and participating in the exchange with Tübingen University through a fellowship from PTS.

Elisabeth Ann Johnson (D) writes, "I was ordained on September 30, 2001, at St. Paul Lutheran Church in Stillwater, Minnesota, where I have been called to serve as associate pastor." Her email address is bjohnson@stpaulc.org.

In September, **Kathryn Johnston (B)** began serving Dickinson Presbyterian Church in Cumminstown, Pennsylvania, the church's 21st pastor since its founding in 1823.

Fernando J. Otero (B, '01M) is associate pastor at the Church of the Revelation in Bronx, New York. His email address is foteroviafamily.com.

Zachary Owen Wilson (B) was recently ordained and called as interim associate pastor of the First Presbyterian Church in White Bear Lake, Minnesota. His email address is zachary_wilson1975@hotmail.com.

2001 Scott Bostwick (B) pastors Central United Methodist Church in Linwood, New Jersey. His email address is scottxband@aol.com.

Kevin Andrew Bowers (B) was ordained in November and called as associate pastor to Arcadia Avenue Presbyterian Church in Peoria, Illinois.

Brad Busiek (B) pastors Newell Presbyterian Church in Charlotte, North Carolina.

Matthew Camlin (B) was installed November 8 as associate pastor of youth and young adult ministry at Basking Ridge Presbyterian Church in Basking Ridge, New Jersey. His email address is mcamlin@brpc.org.

John Christian Kile (B) is assistant to the pastor at Hopewell Presbyterian Church in Hopewell, New Jersey, where he is primarily responsible for youth ministry, Christian education, worship leadership, and advising the board of deacons.

Matthew Mienke (B) serves as associate pastor of the First United Presbyterian Church in Fayetteville, Arkansas. His email address is mdmeinke@arkansas.net.

Christine Neal Thomas (B) wrote from the Widener College Library at Harvard University, where she is using the Maitland Prize to fund her continuing research in comparative Semitics and early Byzantine Jewish Palestinian literature. She is enjoying the Boston area and spending time with her nieces, Hallie and Sarah. Her email address is christinenealthomas@hotmail.com.

James W. Tinnemeyer Jr. (B) is associate pastor of Oakmont Presbyterian Church in Oakmont, Pennsylvania.

We're not ignoring you!

The editorial staff of *inSpire* receives many class notes every year and tries to print them all. But because the magazine is published three times a year, it sometimes doesn't include recently submitted class notes. If you don't see your class note here, please be patient. It will appear in a future issue.

outStanding in the field

Unexpected Paralysis: In Dire Health, PTS Alum Fights to Live

by Kent Annan

Tuesday morning, January 23 of last year: Julia Robinson, Class of 1985, collapsed while brushing her teeth, used her arms to drag herself across the floor ("my legs were like spaghetti"), and dialed 911. By the time the ambulance arrived she was okay.

Tuesday afternoon, same day: Robinson saw her neurologist, who told her she needed serious attention, that there was no room in the hospital, that she should go home, get a friend to stay with her, and check in for testing the next day. Robinson had suffered since the late 1980s with pernicious anemia, a disease that shouldn't strike until old age, that in her mid-30s had debilitated her with exhaustion and caused her to take a leave from her Ph.D. studies in New Testament at Fuller Theological Seminary (finished all but her dissertation), stop teaching at Fuller, and quit working as a paralegal. She had also a few years earlier been diagnosed with hemochromatosis, a genetic blood disease that results in the body's inability to metabolize iron, thus doing severe damage to her internal organs.

That night: Brushing her teeth before bed ("a dangerous activity for me!" she laughs), Robinson collapsed again, her friend called 911, she was taken to the hospital, and by the next morning she was paraplegic (some movement, but little control of her limbs).

Robinson, 46, who lives in Pasadena, California, remains paraplegic to this day and has spent the last year at death's door. She lives on her own; a state agency provides her enough money to afford nine hours per day of personal in-house assistance. She lives month-to-month on social security checks.

And she tells her wrenching life story with disarming grace and honesty. "I have a really deep faith in God," she says. "I didn't know why this was happening to me, but I knew God was with me in it. I knew I was probably going to die. And to this day they say I could die anytime. I now have a demyelinating disease of the nervous system—where nerves are becoming bare and exposed and unable to take messages from the brain. It's somewhat like multiple sclerosis."

She reflects more on her time in the

hospital. "I remember talking about hospital visits in one of my classes on pastoral care at Princeton," she says. "The professor said that one of the most important things was to not sit on the patient's bed, because that violated the patient's personal space. But there weren't many chairs in the hospital I was in, and often no chairs in my room. And when a chaplain would come in to visit me, I would think, 'Please, please, sit on my bed.'"

She continues, now crying softly, "I wanted to talk with them about what it was like to die, how to say goodbye to my friends. I wanted them to sit on the bed, because I wanted them not to leave too soon, and I thought they might stay longer if they could sit instead of stand. I was so scared."

Then turning her thoughts to those who might read this article, she says, "So I suggest



Julia Robinson

that if you go into a hospital room where there's no chair, then say, 'Since there are no chairs, then would you mind if I sit on the bed?' Give them the choice. I think many would say, 'Please sit down.'"

One who did sit with her while she was in the hospital was Mike Pyburn, Class of 1984, stated supply pastor at Dupont Community Presbyterian Church in Dupont, Washington, who has been a friend since they were at PTS together. Their friendship began when Pyburn approached her after a presentation in class, amazed by her insight and eloquence. Now they talk on the phone about once a week. "I'll tell you," he says, "what she's been through is more than almost any of us could have survived. I would have broken long ago. And the

physical part is only the tip of the iceberg. She's emotionally and physically had the crap kicked out of her all her life."

While her faith and friendships have sustained her, Robinson has found reentering church life difficult. She recently dreamed she was lying on her back in a rippling stream, submerged under the shallow water. She was struggling to get to the surface, desperate to get a breath. Through the water, she could see a small, pretty stone bridge over the stream. Parishioners were walking across the bridge in their Sunday best, pearls and all. A kind-looking woman, on behalf of them all, looked down caringly at Robinson under the water and said, "We'll pray for you, dear."

After the dream—a not-so-subtle sign, she laughs ruefully—she decided to find another church, because the United Church of Christ congregation she was in seemed happy to have her as their "pet prayer project" but not to involve her in the life of the church. She called the local Presbyterian congregation, explained her situation, and was told she was welcome to watch their Sunday service on channel 56. So she called the local Episcopal church: they told her they would pick her up anytime she wants to attend; a Eucharistic minister visits her weekly, and she's received several pastoral visits.

Robinson came to Princeton because she had a call to ministry. She still has that call, but the focus has changed: she wants to start an institute of clergy, psychologists, and others who can help those who find themselves suddenly disabled in mid-life.

"Julia reminds me," says Pyburn, "of a delicate flower that's been snowed on, hailed on, stepped on, but keeps sending up its shoot—looking for sun, looking for life. She has a phenomenal will to live." ■

Robinson welcomes people to contact her about becoming involved in her institute idea. She also wonders if someone might donate a computer to help her with correspondence and to allow her to find companionship through email and in chat rooms. Her phone number is 626-564-8091. Her address is 65 North Parkwood Avenue, Pasadena, CA 91107.

outStanding in the field

Unexpected Movement: On Becoming a Missionary to Albania

by Kent Annan

"Art, you've done well here," former PTS president James McCord said to him in 1968. "You don't have the right to deny God the opportunity to use you someday. So get off your ass and go back to class. And may the Lord go with you."

So Art Ware, after six years of dropping into and out of seminary (unsure whether to pursue a vocation in ministry or in education), reenrolled and earned his M.Div. from Princeton in 1969. He went on to a successful career as a junior high and high school administrator in Washington State and was also actively involved as a layman and elder in local Presbyterian congregations. Then in 1996, with retirement on the horizon, Ware and his wife, Eloise, decided to forgo the temptation to rest on their, well, laurels, and instead became missionaries to Albania.

McCord's statements continued to ring true 30 years later—and they've made all the difference to Ware.

After returning from Albania in 2000, Ware became associate pastor at University Place Presbyterian Church in Tacoma, Washington, and will in April take a call as associate pastor at the Little Church on the Prairie in Lakewood, Washington.

The unexpected turns that have led Ware into ministry started in 1995 when an announcement at University Presbyterian Church in Seattle caught Eloise's eye. "When I read in the bulletin that they needed people to go to Kyrgyzstan," she says, "I thought, Yes, this is what I want to do!" She went to Kyrgyzstan for five weeks with a church group

and had a wonderful time teaching and serving there. She was hooked, but unsure what would come of it because "Art had never traveled outside the U.S., and I was sure he didn't want to go."

"I was impressed by the change—the excitement for ministry—that I saw in Eloise," he says. So when presented with the chance for both of them to serve in Albania, they were ready. Art would become headmaster of the Quiriasi School, a junior high and high school for missionary children; Eloise would teach English at an Albanian Orthodox seminary.

Their excitement is infectious, like that of new converts, as they talk about their four years in Albania. Art left the Quiriasi School to become a professor at the Albanian Bible Institute, a school that trained future Protestant ministers—where he taught Eastern Orthodoxy, Catholicism, Christology, hermeneutics, preaching, and apologetics. He also discovered a need that expats had for worship that was unmet by both Catholic and Orthodox churches ("where we couldn't take communion") and local Pentecostal churches ("that had no liturgy"). So he became an ordained Presbyterian Church (USA) minister (he went through the process while in Albania, then was ordained while on furlough in the U.S.) and started a congregation in Albania that about 40 foreigners and a few Albanians attended. In Albania, he says, "I was more thankful than ever for my superior education at Princeton."

But no education could have prepared him for what came next: the Kosovar refugee crisis. Tens of thousands of refugees flooded into Albania, already a poor country. Ware and the Bible school where he was teaching decided, "Ministry is not here in the school, it's out there, all around us." So they shut down the school and for four frantic months helped renovate an old bread factory so it could house refugees, gave out food, bought and distributed needed supplies (including more than 10,000 mattresses), and developed many meaningful relationships with Kosovars.

The giving, as so often happens, was rewarded with a blessing. "I've found so much

by serving [for those years in Albania]," he says. "I've found a new relationship with and depth to Jesus Christ. I felt surrounded by God's love even when we faced a hostile tank and when a guy held a gun to my head [during violent civil unrest in 1997]. Not even Albanian tanks could separate me from God's love! That doesn't mean there was necessarily going to be a happy ending, but I experienced the presence of God like I never had before. I've been blessed beyond words by the Albanian people, by being part of their lives and seeing their faithfulness."

Since they've left, Art and Eloise have gone back to visit Albania together once, and they've hosted several Albanian friends who have come to the U.S. to visit. In February 2002, Art visited Albania (and Kosovo) again, but Eloise couldn't go with him because she was recovering from back surgery for injuries sustained and aggravated by car travel on Albania's rugged, pot-holed roads.

They plan to keep visiting Albania and are also discussing the possibility of teaching at a new Presbyterian Church (USA) theological school in Anatolia, Turkey. When asked what else might be next and whether they might consider full-time, overseas mission work again, Art says, "We'll see how it goes, see how our health goes, and, most importantly, see how the Lord speaks to us. My favorite Bible verse is Proverbs 16:9—'The human mind plans the way, but the Lord directs the steps.' That's been our story. We had no idea that we'd be missionaries to Albania." ■



Eloise and Art Ware (bottom left and middle) with an Albanian family in 1999

investing in ministry



*The Reverend
Chase S. Hunt
is the Seminary's
director of
planned giving.*

I imagine you are familiar with statistics about the number of people in our country who have not made wills. Studies from reputable sources like the National Committee on Planned Giving consistently reveal that less than half of the U.S. population have wills, and one recently published article puts that figure at 70 percent! Remarkable when you consider that the benefits of having a will include: the opportunity to direct where what you have accumulated during your lifetime will go rather than to have the state of your residence decide; the opportunity to name a guardian for your minor children and someone to manage your financial affairs; and the opportunity to make provisions for charitable causes that are dear to your heart.

With regard to that last item, a study has concluded that while more than 70 percent of Americans make charitable gifts each year, only eight percent provide for charities through their wills or estate plans. That's a remarkably wide gap that gets my attention and that I call to yours. In the process, I would encourage you to consider the consistency of providing for a charitable cause or institution that you have found worthy of support during your lifetime through a will provision that will bear witness to that cause after you're gone. I urge you to address the matter of a will and to have one prepared if you have not already done so. And I ask you to consider provision for Princeton Seminary in the process.

The tragic events of September 11 have brought this matter to our attention in dramatic fashion. A majority of those who were lost on that sad day died without wills, and many of them were young parents who left a spouse and children without the benefit of that protection. This has prompted many who were without wills to have them drawn.

An interesting by-product has been the opportunity it has given husbands and wives, children, and other family members to gather to discuss important matters they have seldom, if ever, considered together. Things like how property is to be divided, who would like to have particular items, what personal preferences are with regard to memorial services and burial, and what causes to remember. Those who have had such conversations report experiencing a spiritual dimension they had not anticipated, and a sense of confidence, calm, peace—and even joy—along with a closeness as a family that they had not experienced before. There are many important reasons to have a will drawn, even if you feel that your circumstances are modest and may not require one. But I submit to you that this may be the most compelling reason of all to think about your future. I encourage you to gather with your family and talk together about these important questions. And I invite you to let me know if I can be of help.

Gifts

This list includes gifts made between October 1, 2001, and December 31, 2001.

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"Studies at Princeton Seminary, 1958–1959"
"Three challenging, preparatory, and delightful years"
"The Glory of God"
"Winter 2002 issue of *inSpire*"

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"Many wonderful memories serving
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"Music, preaching, and fellowship"
"My three years at Princeton Theological Seminary"
"Our wedding in Miller Chapel on June 3, 1967"

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In Honor/Appreciation of

Princeton Theological Seminary Touring Choir

In Memoriam

*Blessed are the dead...who die in the Lord.
Yes, says the Spirit, they will rest from their
labors, for their deeds will follow them.*

Revelation 14:13

1934: Donald H. Spencer
October 23, 2001
Chambersburg, PA

1937: Francis H. Scott
September 9, 2001
Duarte, CA

1938: Paul M. Robinson
October 26, 2001
Sebring, FL

1939: Julius Paal
November 18, 2001
Munhall, PA

1940: Harry Porter Farr
October 26, 2001
Clarksville, IN

1944: George P. Fulton
September 21, 2001
Pittsburgh, PA

1945: Roy Alan Cheesebro
December 16, 2001
North Bend, OR

Donald E. Wallace
October 17, 2001
Pittsburgh, PA

1946: John H. Coffee
1997
(notified December 2001)
Tabernacle, NJ

1949: F. Philip Rice
November 19, 2001
Cape Elizabeth, ME

1950: Martin W. Leeseberg
July 13, 2001
Saskatoon, Saskatchewan
Canada

1953: Donovan E. Smucker
December 13, 2001
Bluffton, OH

1954: Joan E. Campbell Barnett
June 22, 2001
Richmond, VA

Walter A. Fitton
June 23, 2001
Traverse City, MI

Donald K. Francis
August 2000
Austin, TX

1955: William G. Tolley
November 11, 2001
Cape May, NJ

1966: Harm R. de Vries
October 9, 2001
Hannover, Germany

1984: Thomas L. Rousseau
November 6, 2001
Batavia, IL

The Passing of *Greatness*

by Ken West



I was 22 when I entered Stuart Hall and saw Professor Jim Loder for the first time. Our three-year encounter not only transformed me but continues to transform me more than 30 years later. Dr. Loder became the most important teacher in my adulthood. Most of us knew instantly that his courses were not about facts or tests or papers or grades. His courses were about our lives, our passions, and our beliefs. He raised the bar of spirituality just out of our grasp, or so we thought. We were always striving to become more.

Somehow Dr. Loder got to each of us who studied with him, didn't he? It was just a matter of time. There was that soft voice, those deep, warm eyes, and that trick of time that made us believe he had known us for many years. No one used silences to make a point better than he did. Yet, mostly there was a sense of unknown adventure that awaited each class.

In my first course with him, I recall his lecturing about "The Authoritarian Personality." As always, his lecture was exquisitely wrought. My friends and I nodded with enthusiasm after every point. We eyed each other with smug looks that said, "Yeah, I know guys just like that." After class, we almost skipped back to Alexander Hall, where we shared with absolute delight stories about authoritarian people that we knew. And yes, Dr. Loder was so insightful; these personalities faced important personal and spiritual weaknesses.

The next day Professor Loder spoke about "The Achievement-Oriented Personality." This time, we could not bear to raise our eyes from our notes. We avoided the gaze of his caring eyes, certain that he could see through us with what seemed like X-ray spiritual vision. Alexander Hall was quiet that evening. We each sat alone, reflecting on the lofty goals and ultradisciplined behaviors that had brought us to PTS

and on our dreams that promised a dazzling array of lifelong achievements. On our desks sat long lists of things to do; they remained undone on that day. My friends and I understood, maybe for the first time, that we could not achieve our way through heaven's gate. We stood convicted, yet, strangely, free of ourselves.

Then it came. The event in Dr. Loder's life that would challenge our thinking forever. Many of you may remember the details better than I, but I will recreate the story as I remember it. Traveling down a busy highway in New Jersey, Loder and his wife encountered a woman stranded with a flat tire. They stopped, and he began to change her tire. After he had removed the flat, an out-of-control car rammed into the back of the woman's vehicle.

The full weight of the disabled car came to rest on Loder's chest.

As he was fading out of consciousness, he heard his wife, a woman of slight build, utter a prayer. She then placed her hands under the bumper of the car and lifted the automobile into the air. Professor Loder lost a thumb and more, but escaped with his life. His students would never escape from his story.

Immediately after he finished his account, hands flew into the air. "Your wife had an adrenaline rush! The chemicals allowed her to do the impossible," one student said. "That is one viewpoint," Dr. Loder conceded. Immediately, impassioned debate followed. Did God intervene or not? Does God act in our personal lives, or are we alone totally responsible for solving our problems? Did God act in Old Testament and New Testament history, or do people just need to believe a loving being is caring for them? Will it or not, our faith and doubts unfolded. Loder never told us what to believe. He knew that would do no good.

He only shared his belief: Working through his wife, God saved his life.

My dorm stood next door to the Loders' home. At suppertime, I once heard him call his daughter inside. The professor-turned-father came out into the backyard: "It is time to come in." His child ignored him. In response, the father simply walked back inside. The youngster played alone for several minutes, looking from time to time at the back door. No one returned to force her inside. Finally, the child walked on her own up the steps and into her home. That was the way Loder taught each of us.

On the morning that Jim Butler, a PTS friend who teaches at Fuller Theological Seminary, emailed a note informing me of the death of our professor, I listened to the guest preacher at my church—an aging civil rights champion—share his personal beliefs. In terms of history and our personal lives, the elegant minister exhorted, "the best is yet to come." My mentor probably smiled with assent. I believe James Loder had already climbed the stairs and entered his home. ■



Photo: Lynchburg College

Ken West, a student of James Loder in the 1970s and a 1973 PTS graduate, is professor of human development and counseling and director of the Center for Family Studies at Lynchburg College in Virginia. His most recent book is *The Shelys Need Help: A Choose Your Own Solution Book for Parents*.

Calendar

The Warfield Lectures

March 18–21

Dr. James M. Gustafson, professor of religion and comparative studies, emeritus, at Emory University will give a series of six lectures on the topic "Theology and Ethics, and Other Disciplines."

March 18, 7:00 p.m.

March 19, 1:15 p.m.

March 19, 7:00 p.m.

March 20, 7:00 p.m.

March 21, 1:15 p.m.

March 21, 7:00 p.m.

All lectures will be held in the Mackay Campus Center.

Princeton Seminar Weekend for Prospective Students

March 21–24

Call 800-622-6767, ext. 1940 or email vocations@ptsem.edu for more information.

The Martin Luther King Jr. Lecture

Monday, April 1

Dr. Robert M. Franklin, president of the Interdenominational Center in Atlanta, Georgia, will lecture on the topic "Great Preaching, Awesome Music, and Revolutionary Action: The Legacy of Dr. King's Mind and Movement."

7:30 p.m., Miller Chapel

Murder in the Cathedral by T.S. Eliot

This play will be presented by the Speech Communication in Ministry Department on April 11, 12, and 13 at 8:00 p.m. and on April 14 at 3:00 p.m., Gambrell Room, Scheide Hall.

Spring Concert

Saturday, April 20

"Yes, We'll Gather at the River: Readings and Anthems of Life and Death"

8:00 p.m., Miller Chapel

Princeton Forum on Youth Ministry

April 29–May 2

"Compass Points: Navigating Vocation"

For more information, call 800-622-6767, ext. 7914 or email iym@ptsem.edu.

Hispanic Pastors' Conference

May 6–8

"*Hacia Una Congregación De Sostenimiento Propio*"

(Toward a Self-Supporting Congregation)

For more information, call 800-622-6767, ext. 7990 or email coned@ptsem.edu.

Baccalaureate Service

Friday, May 1

3:00 p.m., Nassau Presbyterian Church

Commencement Exercises

Saturday, May 18

4:00 p.m., Princeton University Chapel

Alumni/ae Reunion

May 23–24

For more information, call 800-622-6767, ext. 7785.

Institute of Theology

June 17–27

For more information, call 800-622-6767, ext. 7990 or email coned@ptsem.edu.



For more information about these events, visit www.ptsem.edu or contact the Office of Communications/Publications at 800-622-6767, ext. 7760 or commpub@ptsem.edu.



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